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# TRUTH IN CONFLICT WITH THE CREEDS

# TRUTH IN CONFLICT WITH THE CREEDS

OR

## SHORT STUDIES ON THE REVISED VERSION

BY

JOHN A. BOWMAN

AUTHOR OF "OLD GEMS IN A NEW SETTING"

"The works of man inherit, as is just,
Their authors' frailty and return to dust;
But Truth divine for ever stands secure,
Its head is guarded as its base is sure.
Fixed on the rolling flood of endless years
The pillar of the eternal plan appears,
The raving storm and dashing wave defies,
Built by that Architect who built the skies."—COWPER.

London

Simpkin, Marshall, Hamilton, Kent & Co., Ltd.

1905

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# PREFACE

"In every department of life and thought the advanced thinker, the man in front of the average standard in doctrine or opinion, must be prepared for a cold, or possibly a too warm, reception. Orthodoxy is timid and intolerant; and he who invites others to step forward into unknown fields of thought does so at his own present risk. The future may be with him; but the present turns its back upon him. This is the common lot of all reformers, political, social, fiscal, scientific, or others; but it is pre-eminently the lot of the theologian who dares to move in front of the average belief of his time, or of the Church to which he belongs. No age, least of all our own, lacks evidence of this. Men not yet old can recall the names of Maurice, Stanley, Kingsley, Colenso, Temple, Robertson Smith, and others, whose teaching, first looked on with suspicion, and then, perhaps, openly denounced as dangerous, has since



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been quietly accepted by another generation than that which misunderstood them.

. . . . . .

"If Theology does not move forward, it will stagnate or fall back ; and then there is grave risk that religion itself may lose hold upon the intellect of a church or of a nation." [1]

If this witness be true, and the drift of events is in his favour, then it is possible that a cold reception is in store for the work now presented to the reader, in which there are statements that may not accord with the views and ideas which have been formed in the minds of the people, many of whom seem wedded to doctrines they have accepted without thought or consideration.

Herbert Spencer, in a letter to a friend, says, "In my earlier days I constantly made the foolish supposition that conclusive proofs would change beliefs, but experience has long since dissipated my faith in man's rationality"; while Carlyle, in his usual brusque fashion, says, "England is populated with thirty millions of people, mostly fools"; and yet, remembering the seven thousand of Israel who would not bow to Baal, we have hope that amongst those mighty millions there are many thousands of independent thinkers who have not bowed to the formulated creeds of their forefathers.

[1] From a leading article in *The Times* of August 22nd, 1904.

The intense interest which is manifested by all classes in the discoveries in science in the realm of physics, is in strange contrast with the indifference displayed in regard to discovery in theology in the realm of spirit; which indifference seems attributable in large measure to the general idea that the domain of the spiritual has been searched, and that everything mankind is capable of understanding is already discovered. Hence the doctrines of the churches are bound up in creeds and catechisms, to the exclusion of that freedom of thought which is the highest prerogative of man.

The great mind of man, with its power of reason and judgment, should not give itself away to second-hand opinions on the verities of religion, but assert its right to reason and think for itself. There would be hope for the world if theology were freed from the haze of mystery in which it has been for ages enveloped; but prejudice and intolerance block the way; while the votaries of modern religion have come to the conclusion that knowledge in things spiritual has its climax in the gospel.

The work here presented to the reader is the result of many years' study of the revised version —to which study the author was impelled by a statement from the pulpit that Jesus Christ was the Jehovah of the Old Testament—a doctrine

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which did not commend itself to his reason, nor judgment, nor to his understanding of the Scriptures.

The first of these long years of study was given to an exhaustive search for the verification of this statement,—for something either said or done by the Son who was begotten and born in Bethlehem ; but from Genesis to Malachi, neither word nor deed was in evidence to confirm the truth of this doctrine. There were prophecies in abundance concerning a Son to be begotten and born, but not even the semblance of a Son having personal conscious existence. God, "by whom the heavens were made, and all the host of them by the breath of his mouth," was the speaker and mover throughout, as the reader may find if he searches.

Having discovered this grave error in the teaching, he proceeded to search for the confirmation of other dogma of which he was in doubt, with the result that this work is now given to the world, in hope that it may lead thoughtful people back to the faith of the apostles and martyrs, who believed in "one God, one mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all," and "in whose name," St Paul says, "every knee should bow."

There are thirty pages of the work devoted to the exposition of the relationship which exists

between Adam and Jesus, to whom these names were given by the Great Father himself, and whose relationship to God and to each other is the doctrine for which we contend; a relationship which the world seems to have forgotten, as it is not recognised in the theology of our times nor in the creeds of the churches, although knowledge of the relationship is fundamental to the proper understanding of the Scriptures.

In order to make plain the truth of the relationship in this case, the argument is inductive, that is, the facts are stated and the inference drawn in such a manner that the evidence of the inference is manifest—this class of evidence being admitted in courts of justice when direct evidence is not forthcoming. Hence the work is neither exegetical nor critical, nor a reflection of other men's opinions, but an argument, an evolution of thought, a growth, the roots of which are embedded in the revised version of the Scriptures, which the author has made the basis of his reasoning, and to which version he is indebted for the light reflected in these pages.

Doubtless there are many discrepancies discoverable in Scripture history handed down to us from time immemorial, at which men may point the finger and cavil. Nevertheless, the great fundamental principles of God's government of

the world are unfolded in the writings of the prophets and apostles, as well as the principles on which man—free man—should govern himself; and for the proper understanding of these principles, the generations are accountable.

Concerning the accuracy of the text in the revised version the author assumes no responsibility whatever; the onus in this regard lies solely with the revisers. There may be errors in the text, and difficulties may have arisen in the rendering, concerning which the most scholarly critics may differ, but these questions are outside his province; he has taken the revision as it stands, and formed his conclusions accordingly.

When writing on the various passages with which the sections of the work are headed, he found it impossible to avoid the somewhat frequent repetition of certain texts of which previous use had been made,—such texts being applicable to points with which they were not primarily connected; but, being suitable for his purpose, they could not be omitted.

One thing he desires, and one only—a reader who loves Truth for its own sake; one who will not allow preconceived ideas or prejudice to warp his judgment on the facts here stated, and the inferences drawn from them.

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# INTRODUCTION

# INTRODUCTION

The opinions that exist in men's minds on the doctrines of Christianity are so numerous and perplexing and of such complicated nature that it is almost impossible to unravel the tangle. Men's minds are so unsettled and opinion so divided that peace and harmony seem almost impossible.

This endless variety of opinion is in great measure due to erroneous ideas of religion and doctrine having taken possession of the mind in childhood and youth, when the mind is plastic and easily impressed.

In infancy the mind is vacant, and also receptive. It may be likened to a sponge which absorbs any kind of liquid put into it. The child's mind receives its impressions and forms its ideas from the actions and words of the people around it; and as time goes on and its mind expands it

continues to receive and retain either truth or error on the things of which it takes cognisance; and this process goes on until the years of maturity are reached and the man becomes responsible for his thoughts, and intentions, and conduct. Thus the child's environment is largely responsible for its future both in time and eternity, let that future turn out what it may; so that in this matter of religion, as well as in things secular, the child is father to the man.

The ideas and views of religion which the mind holds so tenaciously in manhood, are almost invariably the ideas which have been formed in childhood and youth, and seem almost impossible of change. In figurative language, the sponge has been filled from the sponges around it, and what is bred in the bone is hard to put out of the flesh. The early environment has the making of the man, until he learns to think for himself, which men seldom do, or the results would be different.

When a youth has received a secular education and elects to go into the ministry, he must learn Theology before he ascends the pulpit; and his Theology will be according to the school in which he is taught. He must learn; and his

mind will receive the impress of the mind of his teacher. If he goes to Maynooth or Stonyhurst, he will come out a Romanist, and teach transubstantiation and prayer to the Virgin, whom he calls the mother of God; if he goes to the Oxford school as established, he may come out a ritualist, and turn to the east when he prays; and if he goes to a school of nonconformity, he will come out an evangelist and a teacher and preacher of varieties. Thus the teaching he receives is responsible for the teaching he gives. In fact, the school and the professor make the divine and the teacher, and so it goes on all round.

Every such minister preaches the gospel, but he mixes the gospel with his opinions; and men's opinions vary as the tints of flowers vary. Opinions are endless, although the gospel is one; and these opinions are the cause of the strife and division which, like Achan and his bars of silver, are a curse in the camp of the Christians. Indeed, in this matter of religion it seems as if every man's hand were against his neighbour; nations are divided, communities are divided, and even households are divided over this much-vexed question of religion.

Like as in politics, so in religion. Men will not agree; not even the children of God can agree on the doctrines laid down in the Scriptures; and in this divergence of opinion the Scriptures themselves have contributed not a little, through those figurative and symbolical statements in which they abound.

This is particularly noticeable in the Old Testament and in the Psalms, where we find passages that are hard to understand.

In the 96th Psalm we read, "Let the heavens be glad, and let the earth rejoice. Let the field exult, and all that is therein; then shall all the trees of the wood rejoice." This is strange language, but we all recognise it as figurative of the joy of the people of God, who are commanded to rejoice and be glad.

The New Testament also abounds in symbolical and figurative sayings, many of which fell from the lips of the great Teacher himself, who taught the people in parables and figures of speech, which were often understood in their literal sense, while they were merely symbolical of things spiritual.

Thus we read in the gospel by St Luke that

Jesus took bread and gave unto his disciples, saying, "This is my body"; and while many regard these words as symbolical of the life-giving power of his sacrifice, there are many who regard them as literal. Again, when Jesus said to the Jews that he came down from heaven, there are multitudes who receive this statement as literally true, while others are of opinion that it indicates the source of his mission.

This figurative manner of speaking has often been a barrier to the proper understanding of the Scriptures, readers in general being unable to distinguish what is literal from what is figurative; and this want of discrimination has often led to wrangling and doubtful disputations, and sometimes to estrangement of very friends. Moreover, it has unfortunately led to false doctrine being propounded and taught in our seminaries—doctrines that have made void the truth, and saddled the Scriptures with things contrary to both reason and common sense. This divergence of opinion has been most injurious to peace and goodwill amongst men who otherwise would have been of one heart and one mind, and worst of all, has often led to persecution and bloodshed and death.

Here we place in the foreground of our work this distinct and emphatic statement, that we do not impugn in the slightest degree the Divinity of Jesus Christ, which is an essential doctrine of Christianity. Nor do we underrate the value of the sacrifice he made to divine justice for Sin. It is the doctrine of the eternal sonship and deity of Christ we shall endeavour to analyse; therefore the reader need not concern himself about our orthodoxy. We affirm and maintain throughout these pages that a sacrifice for sin is a necessity,—that the offering up of Jesus Christ once for all was a satisfactory oblation to divine justice for Sin, and that God's way of salvation is through repentance and faith in our Lord Jesus Christ, who gave himself a ransom for all; also, that this salvation is from sin; and finally, that "there is no other name under heaven that is given among men whereby we must be saved."

Our present purpose is to lay before the reader the views and ideas we have formed by the process of induction, a system which consists in stating the facts and the inference in such a manner that the evidence of the inference is manifest.

# KINSHIP OF ADAM AND JESUS

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HAVING thus far safeguarded our position, we come to the consideration of our subject as it is found in the revised version of the Scriptures, which we make the basis of our reasoning ; and in order to lay a proper foundation, we begin at the beginning of man's history, we go back to the traditional story of the creation, where we learn that Adam, God's first son in flesh, departed from the holy commandment delivered unto him. Through transgression he fell from his high estate of righteousness ; through sin he lost the favour and the Spirit of God, and in losing the Spirit he ceased to be divine ; he lost the divine nature of which he was a partaker. Thus the Father and the son became estranged.

Moreover, he brought upon himself the penalty which follows transgression of the law of obedience,

which reigns throughout all creation ; he became dead to God—legally dead, and was driven out of Eden, which is symbolical of purity and peace and harmony, depleted of that community of nature, that quality of mind which is essential to fellowship with the Father and to the communion of saints ; deprived by his own act of his inheritance in the Kingdom which is righteousness, and peace, and joy in the Holy Spirit ; utterly unfitted for dwelling with the Father, "in whose presence is fulness of joy ; in whose right hand there are pleasures for evermore."

In this degraded condition he had offspring, peopling the earth with a race in his own likeness ; a race conceived in sin and shapen in iniquity—a race deprived of their inheritance through their father's folly and disobedience ; who in their turn became disobedient, earthly, and sensual, having not the Spirit, and therefore without God in the world.

This son of God, the first Adam, having corrupted his heart by sinning, it is evident that he could not transmit a pure heart to his offspring, seeing that the constitution of the soul is transmitted from father to son in every generation ;

therefore Adam's offspring suffered loss through his sin.

Now, the infinitely wise and beneficent Creator foresaw the depraved condition into which mankind would be brought if they became disobedient, and devised a plan whereby sinners could be renewed in righteousness and restored to his favour if they would repent and turn from their evil ways,—a plan of salvation which is called by St Paul, God's eternal purpose. Thus it is written in Romans concerning the Gentiles, "who are called according to his purpose"; and in Ephesians it is written, "according to the purpose of him who worketh all things after the counsel of his will"; and again in Ephesians, "according to the eternal purpose which he purposed in Christ Jesus our Lord."

Part of this purpose or plan of the divine mind was to raise up another Son, a kinsman of Adam, called by St Paul the last Adam, who would propitiate divine justice by the sacrifice of himself, or what is called in the Levitical law "a free-will offering," in order that God might be merciful while preserving the honour of the law,—a Son who would preserve the divine nature intact, and

reveal it through his character and works, and also reveal the divine justice of the Father, by his suffering, the just for the unjust, that he might bring us unto God.

Here we are free to say that a son to people the earth and a son to redeem and to save was in the mind of the great Creator before anything was made that was made. All things that exist, except sin, had their origin in God's mind, his two sons not excepted. Before the mountains were brought forth they existed in the divine mind, but without personality. They were in the plan of creation just as everything else was in the plan. As a wise architect has tracings for water-pipes in the plan of a great building, to meet the contingency of fire, so God in his plan of creation had not only a son to people the earth, but also a son to meet the contingency of sin.

The history of these two sons of God, the first Adam and the last Adam, is altogether unique in the annals of the race, who were all begotten by men except Adam and Jesus, both of whom were direct sons of God Most High, one created and the other begotten.

In the story of the fall we see God's first son

in his primitive state of innocence; a man who was the image of God, a man possessing faculties like unto God himself—faculties capable of unlimited development; and in order to elucidate this point we shall quote from a former work on the greatness of Adam before he sinned. God made him in his own image and likeness; he made him upright, pure and undefiled; he made him immortal; he gave him a magnificent intellect after the pattern of his own, and a heart full of emotional properties and tender sensibilities; he constituted him divine; he gave him a conscience to warn him of danger; he gave him freedom of will; he gave him power to originate thought; he gave him dominion over everything on the earth; and he gave him a tabernacle to dwell in of such exquisite and marvellous construction, and so perfect in adaptation, that it has been the wonder of the world in all ages.[1]

The first living soul, being a son of God, was united to him by the bond of nature, and this being so it had communion and fellowship with the Father. It was also in union with earth through its tabernacle of flesh, which also possessed

[1] *Old Gems in a New Setting*, p. 295.

life, with physical faculties by which it could communicate with the world around it, and enjoy the things that are physical. Thus the soul was in touch with both worlds, in touch with both earth and heaven. This was Adam in the garden of Eden; this was Adam before he sinned; at which time he was both physical and spiritual, and his desires were duplex in their nature. As a physical Being he had desires after things earthly, hence he was human; and as a spiritual Being he had desires after things heavenly, hence he was divine; and these two natures, one physical and the other spiritual, had their seat in his heart, for the heart is the seat of the affections; and while Adam, like our Lord Jesus Christ, was the image of the invisible God, yet this did not save him from temptation. Temptation is not sin, temptation is consistent with holiness; but Adam gave way to temptation, and yielded to the voice of the charmer. Through the desires of his mind, which he should have kept under control, his heart went after the things of earth, and in disregard of his Father's warning he disobeyed his Father's command, which brought upon him the curse of the law of obedience, and the frown of

divine justice ; for the law of obedience is universal, and justice is unchangeable and inexorable, justice demands obedience from the creature. Adam's sin corrupted his heart (the heart is the seat of the affections) ; and as he sinned before he had offspring, the race was in his loins when he sinned ; therefore his offspring inherited the corruption, for like begets like in all ages. Adam transmitted an evil heart to his progeny, for "out of the heart proceed evil thoughts, murders, adulteries, thefts," and all uncleanness.

Adam was a divine Being like the Being who made him, a spiritual likeness of his great Creator until sin entered his heart. Sin corrupted his heart, destroying the divine nature within him—that affinity of nature which binds the offspring to the parent and the parent to the offspring throughout all creation. There is a bond of nature in the physical realm and a bond of nature in the spiritual. The feathered tribes of creation flock together according to their nature. The beasts of the field herd according to their nature, and so do the fish of the sea ; which bond is the decree of Heaven. Affinity of nature is the universal bond which unites each distinctive species whether in

heaven or earth or hades ; and so with God and his first son Adam. Affinity of nature was the tie that bound the soul of the heavenly Father to the soul of his first great son, an affinity which is essential to communion and fellowship wherever there is intelligent Being.

This is but a faint outline of the first man Adam, the progenitor of the race, who was a son of God Most High, and great beyond conception. This is the man who brought sin into the world, and death by sin, and whose offspring now cover the earth.

As to the last Adam, God's second Son in flesh, his history is depicted in Luke's gospel. In him we see a man begotten by the Most High, a man conceived and born of a Virgin, and, like Adam his kinsman, an image of the invisible God ; a man whom God anointed in the Holy Spirit and in power, making him a prophet, a priest, and a king ; a man into whose mouth God put the words he should speak (see Deut. xviii.), and to whom he gave authority over all flesh ; a man "who did no sin, neither was guile found in his mouth" ; a man who was obedient even unto death, and whose soul was made an offering for

sin ; a man whom God raised from the dead and took up in glory ; a man who is now "mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all," and by whom also God will one day judge the world.

This is the last Adam, the only begotten Son, who is now called the eternal Son of God, although St Luke says he was begotten and born in Bethlehem.

This is the Son concerning whom so many prophecies were written ; the Son who was foretold from the beginning but not begotten until the last age ; the Son that was in God's mind and purpose when he spake of "the seed of the woman." This is the Son and prophet spoken of in the 18th of Deuteronomy, whom Jehovah said he would raise up from among the brethren.

Now, if Jesus the last Adam were eternal, the first man Adam also is eternal, for they were sons of one Father. Their souls were the direct issue of Jehovah, the source and fountain of life. The life of the soul of each son came direct from the Father of the spirits of all flesh ; for although Adam's body was created, whilst Jesus's body was begotten, this made no difference in the

constitution of their souls. Hence the relationship that existed between Adam and Jesus was of the closest kind. They were kinsmen, they were brothers, for one was their Father, even God; and let men think as they may, and say what they may, they cannot logically dispose of this fact.

The son who sinned was the first of the species. He was the foundation of the world, for the world in this connection means the race of mankind, the people; and according to Scripture tradition his body was formed from the dust of the ground, after which God breathed into his nostrils the breath of life, and man became a living soul, the image of the invisible God, the image of the Being who made him.

This process, however, was not followed in the case of Jesus, the last Adam, who was begotten, conceived, and born. God did not require to make his second Son in the way he made the first; for after the woman was made all the rest of the race were begotten, therefore Jesus was begotten, but not by man—begotten by the power of the Most High, whose power is infinite and eternal.

God, who made the first Adam without a

woman, made the last Adam without a man, for God can do whatsoever he pleases. Verily, "great and marvellous are thy works, O Jehovah, God Almighty; thou Creator and King of the ages."

Every man is composed of soul and body, of mind and matter, and in all respects Jesus was the same, except this: his heart was pure and his mind perfect; because God was his Father. Jesus was a perfect man, just such a man as Adam was before he sinned. He was holy; apart altogether from his baptism in the Spirit and in power he was holy; and his holiness made the sum of the difference between this child of God and the children of men whose hearts are impure and imperfect.

Jesus, like Adam, had a sentient body and a reasonable soul; and as it is written that God breathed into Adam's nostrils the breath of life, and man became a living soul, it may not be unreasonable or out of place to inquire by searching how Jesus became a living soul, seeing his mother was a Virgin. For if this mystery of the Virgin birth can be solved, it will go a long way in clearing up that mystery of mysteries called the

Incarnation, which, if true, would doubtless have been recorded in the Scriptures.

It is written that Jesus was born of a Virgin; and from all we can learn from the Scriptures his soul was the offspring of God, from whom life in all its stages proceeded, and with whom man's soul originated.

Here we remind the reader that there cannot be personality apart from separate conscious existence. All reasoning on this subject must fail of its object unless this be conceded and kept in view. The constituents of myriads of human Beings are now in the loins of humanity, without form or organisation, and therefore without conscious existence; hence this distinction between the material for the structure, and the structure itself, must be borne in mind, or our reasoning will seem fallacious. The material for the body of the first man Adam was in the ground, while the substance for his soul was in God; and from these two, one physical and the other spiritual, God made his first son in flesh, a perfect structure of mind and matter, of soul and body, a new creation, a new intellectual power, the image of the invisible God, a person, distinct and separate

from all other persons, a Being who could suffer when no other Being suffered, apart and distinct by himself.

These statements concerning the composition of God's first son in flesh may also be affirmed of the holy child Jesus, only begotten, God's second Son in flesh, who was a duplicate of the first man Adam. The material for his body was in the Virgin, while the substance for his soul was in God ; and from these two, one physical and the other spiritual, the Most High formed his second Son Jesus, who also was the image of the invisible God, a new creation, the chief of all creation ; a new intelligence, a new and perfect structure of mind and matter, of soul and body, having separate conscious existence apart from the Father, and from all other Beings ; a Being who could suffer when no other Being suffered, which is infallible proof of personality.

This personality of Jesus Christ does away with the idea of three persons in the Godhead, for personality implies separate conscious existence ; so that if it were possible that three persons could be in the Godhead, it would follow that there are three Gods, while in fact there is no God but one,

the Father, of whom are all things ; and St Paul in his epistle to Timothy, when warning him of false doctrine, says, " There is one God, one mediator between God and men, himself man, Christ Jesus," whose soul was made an offering for sin, according to God's plan of redemption, which he purposed " in the beginning," before anything was made that was made.

In order more fully to elucidate this part of our subject, we shall look for a moment at the order of nature as it is seen in the propagation of the race, of which Jesus formed a part.

The ovum or germs of man's physical constitution exist in the maternal system, unfertilised and unorganised, while the spermatozoon or germs of life lie hidden in the paternal system ; germs that are the seed of life, the life of both body and soul ; and the order of nature is, when a living germ comes into contact with the ovum it fertilises the ovum, and the then living substance passes through a series of wonderful changes by which the embryo is formed, which when properly nourished develops, and is fashioned by the invisible hand of Omnipotence into a physical and mental organism in the form of the parent stock,

and when complete is brought forth into separate existence ; it is born, a living, conscious Being, a person, distinct and separate from all other Beings, a new creation of mind and matter, of soul and body, capable of growing in wisdom and in stature, and, in the course of years, capable of propagating its kind ; and we have no hesitation in saying that this order was followed in constituting the body and soul of the holy child Jesus, with this difference only : the fertilising power, the life, came direct from the Most High, the fountain of life, without the intervention of man.

It is recorded in the first chapter of St Luke's gospel that Jesus was begotten by the Holy Spirit and the power of the Most High ; and we have just seen that the constituents of the child's body were already in the Virgin, stored up and ready for the impartation of life ; and this life, the fertilising power, this mystery of mysteries called life, was sent forth, not from man but from God, who himself fertilised the ovum, giving life to "the seed of the woman," thus begetting a Son, the holy child Jesus, a kinsman and brother of the son who sinned.

At this stage of our search we may well ask the

question, how could this be? How would God who is Spirit accomplish this work? Just in the way he made the heavens and all the host of them —"BY THE BREATH OF HIS MOUTH"; just in the same way that he made the soul of his first son Adam—"BY THE BREATH OF HIS MOUTH," sending forth life in the expression of his will, which was sufficient. God, the supreme Being, the Omnipotent Jehovah, had nothing more to do than will it to be, and it was so; and in this proceeding there was very little divergence from the ordinary course—only this: Jesus was begotten by the power of the Most High and not by the power of man; he was begotten independent of man, while his kinsman was made independent of a woman.

The soul of Jesus, like the soul of Adam, was an issue from God himself; it came forth from the Most High in a breath of life which was organised in flesh and then born; and all this, great and marvellous as it seems, was but a little thing to him that "stretcheth out the north over the empty place, and hangeth the earth upon nothing," who said, "Let there be light, and there was light." And while St John says that

"the word became flesh and dwelt among us," we are not to imagine that an intelligent Being, an Almighty, eternal Being called the second person in the Godhead, was sent down from the skies and placed in the Virgin's womb to be made flesh; but rather, that God, from whom all life proceeded, expressed his will in a word of life which gathered around it the constituents to which we have referred, and fashioned them into a physical and mental organism in the form of a man, which in due time was born, a Son, the only begotten Son of God.

The Psalmist says, "Thou hast formed my reins; thou hast covered me in my mother's womb. . . . I am fearfully and wonderfully made; . . . my frame was not hidden from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see mine unperfect substance, and in thy book were all my members written which day by day were fashioned when as yet there was none of them." Thus from the Virgin's womb was brought forth the body and soul of Jesus, the begotten of God Most High; a new creation of mind and matter, of soul and body, and to all

intents and purposes a man, a perfect man, as the first Adam was before he sinned, who also was the image of God, a son of the God of heaven.

And we now say emphatically, and we speak according to the Scriptures, that whatever Jesus was, and now is (and he is now exalted, a Prince and a Saviour), it was God made him what he was and is. Like his kinsman, he is God's workmanship, God's building. God begat him and formed him and quickened him. God gave him life and sustained him; and at Jordan God spake to him, and blessed him, and anointed him in the Spirit and in power, and sent him into the world, which means that he sent him unto the people. The anointing made him both Lord and Christ, for so saith the Apostle Peter. The anointing or baptism in the Spirit was the source of his greatness, it made him Messiah, it made him king and head of the Church which he purchased with his blood; and after his crucifixion and burial "God raised him from the dead and gave him glory."

The greatest power that God possesses seems to be the power of giving life. But what is this

marvellous thing we call life—the life which both Adam and Jesus possessed, and which all men possess for a while, and then afterwards it departs? Life is inexplicable because it is incomprehensible, it is altogether beyond the range of man's knowledge and understanding. Life is active and continuous, but imperceptible, and is only made manifest through its operations.

Of all the marvels of God's universe, life seems to be the greatest. As well try to fathom the depths of eternity as try to find out what life is, the life of the living soul; and why? because of the closeness of its relationship to God, whose Being is inconceivable and incomprehensible. And in all questions relating to the soul and its permanence, it should be remembered that the life that is bound up in man's soul is a breath from the Almighty, an issue from the substance of God, which cannot be annihilated.

God, the omnipotent Jehovah, the Almighty Creator, having life in himself, innate life, he has power to implant it in substances that are capable of being formed into organised bodies in which it may dwell, and, under proper conditions, multiply itself in endless quantity. Thus the im-

parting of life is the highest power and the greatest glory of God. To create the heavens and the earth, the stupendous physical universe, by the cohesion of matter, brought glory to God in the highest; but to give out life from his own life, in order to produce living souls in his own image and likeness, is the climax of the greatness of his glory.

God is spirit, inhabiting eternity. "Can any hide himself in secret places that I shall not see him?" saith God. "Do not I fill heaven and earth?" saith God. God is eternal, self-existent, independent; but Jesus is not so; Jesus the Christ was begotten; Jesus says he lives because of the Father, and St Paul, to the Romans, says that "Christ being raised from the dead dieth no more, . . . but the life that he liveth, he liveth unto God," while Jesus says, "of myself I can do nothing." Therefore Jesus, and Adam, and all mankind are of God, and all mankind should live unto God.

God is one, and indivisible; a Being separate and distinct from all Beings. Jesus also is one and indivisible; Jesus is separate and distinct from all other Beings; therefore two such Beings cannot

be one Being. No intelligent, conscious Being, be he man or angel, or God, could be divided into two Beings who exist at one and the same time, and yet be one Being. Every human Being is like God in this respect, he is one, and indivisible ; and while God inhabits eternity, every soul on earth inhabits a body, through which it can suffer. God is eternal, incorruptible, invisible, the King of the ages, the fountain of life, through whom and in whom Jesus lives and moves and has his being ; and so with Adam, and so with every man that ever existed, or shall exist.

Men say that Jesus Christ is eternal, having been begotten from all eternity, the Eternal Son of God ; which leads us to inquire into the strange anomaly of a son begotten in the unfathomable depths of eternity, and a second time begotten in Bethlehem.

At this point we may say that the question of eternal sonship does not affect in the slightest degree the status of our Lord Jesus Christ as Redeemer and Saviour of mankind ; seeing that God "hath made him both Lord and Christ," and hath given him authority over all flesh. For whether eternal or not, he is the Son of God,

and according to the Scriptures the only begotten Son, the appointed Redeemer and Saviour, the anointed of the Father, and was "made unto us wisdom from God, and righteousness and sanctification and redemption"; which embraces all the spiritual needs of all mankind.

Here we appeal to the reader's common sense when we say that there cannot be two eternal Beings, one of whom is a Son. If Jesus be really and truly the Son of God, he cannot be eternal. A son cannot be coeval with the father. A father implies priority of the son; therefore to speak of an eternal Son is to use language without meaning, and certainly without the authority of the Scriptures. Throughout the entire sacred writings, the word "eternal" is not once used in relation to Jesus Christ. A father must precede a son in the order of time as well as in the order of nature; theology cannot turn physiology upside down. In ordinary world-wide language, there cannot be a son until one is begotten and born; and it is stated in the New Testament that Jesus was begotten by the Most High, conceived of a Virgin, and born in Bethlehem. Nevertheless it is declared throughout Christendom that Jesus,

the begotten Son, is the eternal Son of God, the second person in the Godhead. If this were so, it would follow that he was twice begotten—once in eternity, and again in time; but such an idea is absurd! no intelligent Being could be begotten a second time without first being effaced; and it is impossible that a Being possessing the attributes of deity could be effaced. Besides, it is impossible that an eternal Being could be begotten; for, to be begotten implies a beginning; it implies the production of a conscious, intelligent Being; therefore an eternal Being could not be begotten either in time or eternity. God never was conceived; and, certainly, God never was born. Jesus, who was made Christ, was begotten; Jesus, the last Adam, was conceived of a Virgin, and his conception was the commencement of his Being; it was the beginning of the process through which the soul and body of the holy child Jesus was "raised up" by the Most High; it was the commencement of that conscious existence which thenceforth was eternal.

In fact, this doctrine of eternal sonship has only one parallel amongst all the unreasonable and fallacious ideas that abound in the Christian

world, viz. belief in the doctrine of transubstantiation ; and yet it is just as absurd to believe that an eternal Almighty Being, called the second person in the Godhead, was begotten in eternity, and a second time begotten and born in Bethlehem ; a child, without any knowledge whatever ; having to acquire knowledge and grow in wisdom, and afterwards be made Lord and Christ, and have power given unto him ; and all this and much more concerning the second person in the Godhead ! Such doctrine is not only without Scripture warrant, but beyond intelligent thought, and outside the range of common sense.

St Luke's account of the conception flatly contradicts the idea of a precedent son being placed in the Virgin's womb to be made flesh, a process which the creedsmen call the mystery of the incarnation, which is a mystery indeed, for neither prophet nor evangelist nor apostle ever gives the slightest intimation that such was the case. In the authorised version of the epistle to the Hebrews, it is said that " he took not on him the nature of angels, but he took on him the seed of Abraham," but in the revised version it is different ; and the American revisers say that this

passage should be rendered, "For verily not to angels doth he give help, but he giveth help to the seed of Abraham."

God is just in all his ways and holy in all his works. In the 89th Psalm it is written that "justice and judgment are the habitation of his throne"; and in the 98th Psalm it is written, "He shall judge the world with righteousness and the peoples with equity."

In the light of justice and equity there was not any necessity for an eternal Almighty Being to come from the invisible world to redeem mankind; law did not require such a sacrifice, nor did justice demand it. The Being who sinned was a man, and according to the Levitical law a redeemer had to be a kinsman; but a kinsman without sin could not be found; there was none, nor ever could be, unless God himself raised up such a man; and in mercy to the fallen race his own arm brought salvation; God provided a kinsman by begetting Jesus, his second Son in flesh, the last Adam, the man whom he anointed at Jordan; "the man who is his fellow," that is, his associate in the work of salvation; a man who kept himself free from sin, and therefore was qualified to redeem.

The offering of this sinless man once for all was sufficient. The efficacy of his sufferings and death extended to Adam and his posterity for all time, even from Eden until the consummation of all things. It opened the gate of repentance which is the entrance to the kingdom of heaven, the kingdom which is righteousness and peace and joy in the Holy Spirit.

The soul of Jesus, being unblemished, was a perfect sacrifice and oblation for sin ; as saith the prophet, " Thou shalt make his soul an offering for sin," and justice necessitated no more. An eye for an eye, and a tooth for a tooth, is God's law of equity for ever ; and a life for a life, a soul for a soul, the righteous for the unrighteous, was all that the law could claim, and all that justice demanded. It is written in Ezekiel, " Hear now, O house of Israel : Is not my way equal ? are not your ways unequal ? "

Now redemption by a son who is said to be infinite and eternal is not equal : it is out of all proportion to the requirements of justice, and therefore is not in agreement with God's way. The price with which man was bought back was simply an equivalent in value, and nothing more :

it was a soul for a soul, a son for a son, a kinsman for a kinsman, a brother for a brother ; and in this just and equitable arrangement we see that God's way of redemption is equal.

Adam by his sin entailed an impure heart and the curse of the law on his unborn seed, and when Adam was redeemed his seed also was redeemed. So that the redemption was as broad as the curse, and herein is displayed the justice and equity of God, who held the scales even when planning the redemption of the world. It was equal and just that one son should redeem another son, that a kinsman should redeem a kinsman, a brother redeem a brother ; and in this just and equitable arrangement we see that God's ways are all balanced and perfect.

Therefore we say boldly and confidently that divine justice, unswerving justice, that great attribute of the Father, could not and did not require the sacrifice of an eternal Almighty Being for the sin of a finite dependent Being, and that such a sacrifice was not offered.

According to the Levitical law, which was typical of redemption, a redeemer had to be a kinsman ; and this kinsmanship was typical of the

relationship that exists between Adam and Jesus; and although Adam had offspring, there was none of them qualified for this work, there was none of them fit to redeem, for "all had sinned and come short of the glory of God." It is written in the Psalms that "none of them could by any means redeem his brother, nor give to God a ransom for him"; and again it is written, "God saw that there was no man, and wondered that there was no intercessor; therefore his own arm (his power) brought salvation unto him." He himself raised up a Redeemer, the holy child Jesus, begotten of a Virgin; a kinsman and brother of the sinner, a man possessing the divine nature which the first son had lost, unto whom also God gave his Spirit without measure.

This sinless man Jesus—the seed of the woman, the last Adam—was qualified to do all that the law required and all that justice demanded. This Son of God, "this Jesus whom they crucified," when anointed in the Spirit and in power was sent into the world from Jordan, "the Christ of God," to accomplish the work which his Father had given him to do, which was the redemption of the world from the curse, and the

salvation of the world from sin ; and of this work Jesus had read in the writings of the prophets, and in the Psalms, and in the law of Moses ; a work which he accomplished of his own free-will. Therefore it was prophesied, "Lo, I come to do thy will, O God," which prophecy Jesus faithfully fulfilled. And again we say emphatically, and with the authority of law, and justice, and equity, that there was not any necessity for an Almighty Eternal Being to come down from the celestial regions to redeem man ; for according to this law, which was given after the moral law, a kinsman was the proper person to redeem, and none other could redeem ; in fact, no other sacrifice would have been accepted, seeing that God never changes, nor alters the word that goes out of his mouth.

Throughout the vast empire of the creation of God, whether physical or spiritual, there is equipoise everywhere ; there is nothing redundant nor superfluous in nature or in grace, nothing over and above what is necessary. God's way is equal, and God is unchangeable ; and when we apply the principle of this order to our subject we see clearly that redemption by a kinsman is in perfect harmony

with law and order—with justice and equity, and also with the statements of Scripture. For these reasons the Infinite and Eternal could not suffer for the finite and dependent ; nor could an Almighty Being be kinsman to the first man Adam.

Kinsmen are related by ties of consanguinity. Throughout all the world children of the same stock are brethren, whether they be from the same father or not. Here, however, the souls of both Adam and Jesus sprang from one Father, the Most High, the God and Father of our Lord Jesus Christ, and the Father of the first man Adam.

The world may have forgotten the relationship, but lapse of memory does not alter the fact, nor does the elapse of years. Adam's sin did not change his relationship to the Father—a son in disgrace is a son still. The character may be destroyed, but the relationship never. Adam's relation to God and to Jesus must be taken into account if we are to harmonise the statements of the history handed down to us in the Scriptures. It is just as true that the first man Adam was a son of God as that Jesus was a son of God, and neither argument nor reasoning can dislodge us from this position ; nor can the superficial inter-

pretations put upon some of Christ's sayings affect the truth of this statement.

In Luke's gospel Adam's pedigree is found in the pedigree of Jesus, and in both cases the record of the genealogical tree centres in one Father, God. Thus we read in chap. iii., " . . . which was the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God"; and while the pedigree is in some points traditional, it is as reliable as multitudes of other statements believed by Christendom, and received without question.

In dealing with this complex subject we must not ignore the great fact that the race of mankind are all children of men except Adam and Jesus, who were the direct offspring of God; and in making this statement we refer to the soul which inhabits the clay tabernacle, for the outward man, the body, is of the earth, and returns to the earth, while the deathless principle within, called the soul, returns unto God who gave it; and what we now emphasise is, the life of the soul of the first man Adam was a breath from the substance of the

Holy Spirit, the Most High, and so also was the soul of the second man Jesus, whilst the myriads of mankind were brought into Being through the first man Adam ; hence they are children of men, while Adam and Jesus were the offspring of God, and being sons, they were brothers.

Men may contend that they were brothers according to the flesh ; but they were more, they were sons according to the Father, who is Spirit, and thus related by direct descent from Jehovah God, the Holy Spirit, the Creator of heaven and earth. Their souls were the issue of the original Father, the great first cause, and this being so they were kinsmen, and to all intents and purposes they were brothers ; and while the entire race is in kinship with Adam, it is also in kinship with God ; for St Paul says, "We are also his offspring," through our great progenitor Adam ; and as Jesus Christ was begotten by the Holy Spirit and the power of the Most High, he also is the offspring of God, so that we are all of One, and that One is God ; and although mankind are alienated from the life of God, and strangers from the covenants of the promise, this does not do away with the relationship. The estrangement,

the discord, the enmity that exist in man's heart are the result of unbelief which leads to sinning, and sin is a reproach to any people. But if men repent, like the prodigal son they will be received by the Father with rejoicing, they will be renewed in righteousness and true holiness, they will receive the adoption of sons, they will become "children of God," and if children then heirs— "heirs of God and joint heirs with Christ, if so be that they suffer with him that they may be also glorified with him."

These joint heirs with Christ are his brethren, and moreover he is not ashamed to call them brethren, for in the final judgment and before the assembled nations he will say, "Come, ye blessed of my Father," and again, "Forasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

# THE ORIGIN OF EVIL

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At this juncture we shall consider the question of evil and its introduction into the world.

When God created Adam he gave him desires —for there cannot be life without desires; but before he made the man he made provision for his wants, and everything he made was free. One thing, however, was not free: and herein was God's goodness displayed.

According to the traditional story, the tree of the knowledge of good and evil was forbidden— "Thou shalt not eat of it," was the command; "for in the day thou eatest thereof thou shalt surely die." This command was law unto Adam —a law that was designed for his good.

Now, there have been endless discussions concerning this tree, and the kind of fruit that it bare; but the story is an eastern allegory, handed

down from time immemorial—a story placed in the Scriptures for our learning ; and although it be only an allegory, yet this does not do away with its teaching ; for underneath the surface lie hidden truths that redound to the glory of God. The teaching is this : Adam did not know evil so long as he had faith in his Father's word and was obedient ; but unbelief began to work in his mind : he began to doubt what God said, and God could not hinder him from doubting. Then unbelief grew stronger until, finally, it led to disobedience, led to actual transgression ; and transgression of law is sin, and sin when it was finished brought forth disease and suffering and death—which constitute evil. If Adam had believed God and been obedient, he never would have known evil,—for evil and suffering are one.

Now desire is natural, hence it is lawful ; but when desire is allowed to become inordinate, disobedience follows, and through disobedience comes evil. God did not intend mankind to know evil, for evil is the product of disobedience, which springs from unbelief.

In this allegory the " tree " is whatever is forbidden. Obedience to God's law is " Good," while

disobedience is sin, and sin is "Evil," and man, having freedom of will, can make choice betwixt these two; and his choice is according to his faith, and "according to his faith it will be done unto him." Thus his will is the arbiter of his fate.

Adam's unbelief changed the current of his will, which hitherto had been in harmony with the Father. It brought his will into conflict with the Father's will, and the change was offensive to God, whose will is the law of creation. Thus the son stood opposed to the Father; the creature stood opposed to the Creator.

Adam was free within the bounds of law, but not free to go outside its limits,—not free to transgress without suffering.

When a mother commands her child not to touch fire, for in the day that it does so it will suffer, then the child is under law to its parent, and it cannot suffer while it is obedient; but if it transgress—if it put its finger in the flame, it will assuredly know evil; it will have knowledge which neither its mother nor its Creator could impart to it—for evil can be known only through experience. Knowledge of evil cannot be imparted by one Being to another; therefore all

that a mother could do was to warn and command : and so it was with God and his first son Adam.

It may be said, however, that if God had not commanded the man he could not have transgressed ; for where there is no law there cannot be transgression ; but Adam, like every other Being, had to be made subject unto the will of his Creator : he had to be put under law, or be left with unbridled passions to roam the earth as a lawless Being, without guidance or government, which ultimately would have worked his ruin. But God willed his son's well-being and happiness, therefore he commanded the man ; but Adam disobeyed, and the penalty was death — death spiritual and death physical : one being separation of the soul from God and the other separation of the soul from the body ; and until the penalty was virtually paid, no union could be effected, no mercy extended to the sinner.

# FREEDOM OF WILL AND GOD'S FOREKNOWLEDGE

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God's foreknowledge of future events, of things purposed but not accomplished, has led multitudes to conclude that God had foreknowledge of Adam's sin; that, in fact, before he made the man he foresaw his fall, and that Adam would bring upon himself and his offspring the misery and ruin now existing in the world; but such opinions regarding God's ways are derogatory to his character as a righteous Creator and Judge, and must be offensive in his sight. God is righteous, and would not command his son to abstain, when at the same time he foreknew he would not obey. Such an insinuation is out of all harmony with the revelation God has given of himself in his Son Jesus Christ, who declared the Father's nature, which is divine. Hence it is

our duty to declare the truth on this subject, for the benefit of our readers who may be in doubt.

In the first place, omniscience and foreknowledge are altogether different. Omniscience relates to things existing, to everything in heaven and earth and hades, while foreknowledge relates to things which do not exist, except in the mind and purpose of God ; it relates to things not yet accomplished ; so that these two great powers, omniscience and foreknowledge, are distinctly separate, and operate in different spheres. But this is not so with regard to God's purposes and his foreknowledge, which are inseparably joined ; they go hand in hand, so that one cannot be apart from the other. Everything purposed was foreknown, and everything foreknown was purposed. Hence it follows that if God had foreknowledge of his Son's sin, then sin must have been purposed ; in which case Adam could not be a free Being, but a creature of fixed destiny, and so also the entire race. God would have foreseen all the misery that sin would entail on his own offspring ; which idea is simply incredible.

The possibility of sin was foreseen by the Creator, hence he provided for the contingency,

which was all he could do in this case, seeing that Adam was a free Being, with power to choose or refuse.

God made man in his own image and likeness, and in doing so he gave him freedom of will and originating power, which distinguish him from all other creatures. Adam himself originated sin. At the time he was commanded he was the image of God, at which time sin did not exist ; therefore, the omniscient Creator could not see it, and sin not being purposed, it could not be foreknown. The eye of omniscience could see sin originating in the man's mind, for God searcheth the heart and sees its thoughts and intentions, but he could not see sin in Adam before it was conceived.

St James in his general epistle lays before us the process by which sin evolved. He says, "Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil, and he himself tempteth no man : but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust when it hath conceived beareth sin : and the sin, when it is full-grown, bringeth forth death." Here we see that sin evolved out of lust, and ended in the

overthrow of righteousness and true holiness in the heart of Adam.

God sees and knows everything that *exists*. He sees and knows every thought and intention *when it exists*. Moreover, God knows the results that will follow all deeds done in the body before they are accomplished; and over and above all this, he has foreknowledge of what every living thing will do which he governs absolutely; and this also we know, God does not hold absolute sway over man. Beasts are coerced, but not man; God directs man's will by the influence of persuasion and motive. Man's will is free; and this freedom was given to him by his Creator of his own good pleasure. Like as Great Britain has given to her foreign dependencies freedom to legislate for themselves, so God of his own good pleasure has given freedom of will, and choice, to the great Being whom he made in his own image, who is dependent upon him for life and breath and all things.

Man's freedom gives wings to his intellect. Man can go to the right or the left as he pleases. Man is free to say yes or no. He is free to choose his own course. And this freedom implies

limited government. This freedom of will, combined with vast intellect, and power to choose and decide, places mankind in rank next to God. Hence in the Scriptures it is said, "Ye are gods." And although man cannot do whatsoever he pleases, he can originate thoughts and intentions, many of which he can carry into effect independent of his great Creator. Man's mind is constantly at work—choosing or refusing; and although it is located in a clay tabernacle, it is unfettered and free.

"How fleet is a glance of the mind!
Compared with the speed of its flight,
The tempest itself lags behind,
And the swift-winged arrow of light."

SELKIRK.

The originating power which man possesses is an essential factor in our argument, for if Adam had not possessed it there would not have been sin in the world. Adam was a great Being, the originator of his own sin, for there was not a shadow of rebellion in his mind when God commanded the man.

Before Adam conceived sin his heart was pure and undefiled, and after he was commanded his

heart was still pure ; but he allowed doubts to harbour in his mind, doubts as to whether God's word would come to pass (doubts which still have place in men's minds). Thus sin originated, and as his desire increased, his doubting increased, which is the ordinary course of nature. At this point his destiny was in his own hands ; and so with every other man. As a free Being the choice was his own ; and after he was commanded he was out of God's hands, and free to choose as he pleased. Righteousness and sin lay before him ; righteousness and sin were in the balance, and the man himself must decide to which side the balance would turn. In the recesses of his mind the choice was being formed. Obedience or disobedience ! Which ? The Creator had not foreordained the choice. If he had, the onus of sin would have been upon God ; and herein is where man's judgment is wrong. Men take the onus off the man and place it upon God, when they say he had foreknowledge of the fall, an allegation which is utterly false. God had foreknowledge of the results of the choice, but not of the choice itself.

It was on this principle that Moses said to the

Israelites, "I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse: therefore choose life, that thou mayest live" (Deut. xxx. 19). And Joshua also said to the Israelites, "Choose you this day whom ye will serve" (Jos. xxiv. 15).

God, our Creator, has foreknowledge. Yes, God can foresee what his creatures will do when he governs them absolutely; but Adam was not in this position. Adam had the power of choice, and in taking his own way he changed his condition from one of purity to one of defilement, he changed his pure nature by sinning. The power he possessed was so great that he could originate thoughts of rebellion, and carry them into effect. He could frustrate God's gracious intentions by carrying out his own. He was free to take God's way or his own, free to choose sin or righteousness; and certainly there was not foreknowledge of his choice. Moreover, mankind still have freedom of choice, and their salvation depends on their choice. They have power to choose or refuse, and power also to neglect.

In the process of making a choice, when choice

has been conceded, the object must be considered, and the desire awakened before choice can originate, and the leaning of desire to either side is the originating of choice ; and as desire increases the choice is being formed, until finally it is made and declared. During this process Adam was free. He was a distinct and separate Being ; and there were no secret influences brought to bear upon him ; and until his choice originated, and finally was made, it was to all intents and purposes in oblivion.

Now, to give Adam freedom of will, and at the same time know that he would abuse the privilege, is not consistent with God's displeasure at his transgression. To tell Adam not to do a certain thing when all the time He foreknew he would do it, is so derogatory to God's character for straightforward dealing, that we cannot accept such opinion. A great poet has said, "There is a tide in the affairs of men which, taken at the flood, leads on to fortune"; so, verily, there is a period in every man's life when his destiny is in his own hands and fixed by his own choice, and there is not any difference between Jew and Gentile.

Therefore, we must fall back on the principle

that foreknowledge is incompatible with freedom of choice, and consistent only with absolute government. On no other principle can we account for that astonishing statement we find in Genesis, chap. vi., where it is written, "It repented the LORD that he had made man on the earth, and it grieved him at his heart." This is strong language, which must mean something, and evidently it points to disappointment in the divine mind regarding the great Being he had made. Therefore, we come to the conclusion that foreknowledge does not cover events that are contingent on the choice of a free Being; it covers everything purposed in the mind of God.

# GOD'S PURPOSES

## GOD'S PURPOSES

The statement concerning the appointment of a Son to be heir of the forfeited inheritance, together with various passages concerning God's purposes, are so intimately connected with our subject that we cannot dismiss them without further consideration. Besides, it is also written in the epistle to the Hebrews that through this begotten Son God made the worlds, or rather the ages. Therefore it is evident that the thought of a second Son in flesh was in his mind and heart before anything was made that was made. In this epistle St Paul, who was himself a Hebrew, was writing to the people of the Old Testament times, to whose fathers God had spoken through prophets at "sundry times and in divers manners," and who had just then spoken unto them in a son. And from the tenor of St Paul's epistles we are led to

the conclusion that, if God had not arranged before the creation to have a Son to redeem if sin entered, there would not have been any creation at all, not anything but God himself, the Self-existent, Independent Jehovah, alone in his glory.

St Paul, when writing to Timothy, speaks of "the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which were given us in Christ Jesus before times eternal"; and in Ephesians i. 4 he says that God "chose us in him before the foundation of the world"; then again, 1 Corinthians ii. 7, he says, "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God fore-ordained before the worlds unto our glory"; and then, in Colossians i. 16-17, he says that "all things have been created through him and unto him; and he is before all things, and in him all things consist."

This quotation has been construed as though the Son who was made Christ had personal existence before the creation. But this construction does not agree with St Paul's statement that the anointed Son is the first-born or chief of all

creation, which declaration could not be made of an eternal Being; nor does the construction commonly put upon the word "before" all things harmonise with the meaning attached to this word in Green's hand-book and in Strong's dictionary, both of which state that, in this connection, "before" is used "by way of superiority"; so that the statement that the Son is "before" all things does not relate to priority of existence, but to the superior nature of the Son, who is the chief of all creation.

The Hebrews of St Paul's day were believers in God, but they would not believe that he had spoken unto them in a Son. They would not accept the carpenter of Nazareth as the prophet whom Jehovah had told Moses he would raise up from among their brethren; and the Apostle is here explaining to these people that this Jesus whom they crucified is really and truly the prophet that should come into the world, and that he who had spoken to their fathers through prophets had now spoken to them through this Son, whom, according to Isaiah, he had begotten of a virgin, and also that this Jesus of Nazareth had been made Christ.

When making these statements the apostle evidently was looking back into the eternity which preceded creation, when God first thought of creating the universe, and afterwards planned it in the unfathomable depths of his mind, "before anything was made that was made."

The eternity which preceded "the beginning" afforded food for thought to a mind such as Paul's, who must have come to the conclusion that God planned all things before he began to create; for he saw perfection in design as well as perfection in workmanship in all things around him. He saw that creation was not flung into existence without thought or consideration—a promiscuous mass without purpose or aim; for while man has wisdom to plan and design, and has sought out many inventions, how much more the Almighty Jehovah, whose wisdom and power are infinite, and whose forethought is manifest in his works of creation as well as of providence! The Great Architect who designed the rosebud, and the daisy, and the giant oak, who formed the seeing eye and the hearing ear, and who gave Moses the plan of the tabernacle, must certainly have planned the universe before he made it.

We may take for granted that before God began to create and to make he had everything planned in his mind, and his purposes formed; and as God never changes, nor alters the word that goes out of his mouth, his plans must have been perfect and complete, requiring no alteration, no change, no additions, no subtractions. No extras of any kind whatever could possibly be in the works of the omniscient Creator. We have no hesitation in saying that God formed the plan in its entirety before creation began, and before anything was made that was made.

Now it is evident that part of God's plan or design was to people the earth with Beings in his own image, intellectual Beings whose nature and character would be exactly like his own—perfect in righteousness, goodness, and truth.

The Being whom he purposed to make was to be morally free—free in his choice, free to obey or disobey; for had it been otherwise mankind would have been no higher than the beasts that are driven, while man is called.

Moreover, the creation of man had to be consistent with wisdom, and righteousness, and justice, otherwise his creation would have been

a blot on these attributes of the Almighty, who was not under any necessity to make him.

To create a free Being such as man, with desires and passions which are essential to his existence, and that are evermore seeking indulgence, and then put him under law without any provision for a breach of the law, would have been neither wise, nor merciful, nor just, and would have been contrary to the principle of righteousness which is inherent in our Great Creator. God was not under obligation to make man or to make anything. It was "for his own pleasure they are, and were created"; and as man could not be made without desires, God must have known that he would be tempted, and being tempted, *might* sin; and it would be unreasonable to think that the Being who planned his creation would neglect to make provision for sin, or leave him to wander from the path of uprightness without making arrangements for his return. It is no stretch of imagination to say that the contingency of sin was in God's mind before he made man, and before he made anything, and that he saw the necessity for a provision for sin if sin entered, so that if he fell he would be free to rise, if he

became prodigal he would be free to return. In order, therefore, that mankind might be placed in a safe position, a redeemer was needed, and both reason and judgment lead us to the conclusion that a redeemer was in God's mind and purpose "before anything was made that was made." This doctrine is confirmed by St Peter, who says, "Christ was foreknown before the foundation of the world"; and St Paul speaks of "the wisdom that hath been hidden, which God foreordained before the worlds unto our glory." It is evident, therefore, that this wisdom which was foreordained was the raising up of another Son, the last Adam, to redeem the first Adam if he sinned.

The people to whom the apostle wrote had little knowledge of the Scriptures, and could not understand how a man such as Jesus, the carpenter of Nazareth, could be so important a factor in the world's destiny. He was explaining that Jesus was not an ordinary man to whom God had given power to do signs or miracles, as he had given unto Moses; he was showing that Jesus was truly the Son of God, a second Son in flesh, raised up by the power of the Most High, to accomplish

a work which had been thought of before creation began, and made known "from the beginning of the world" (Acts xv. 18), a work that was dependent on the entrance of sin; and that when the first Adam sinned, this second Son, "the seed of the woman," the last Adam, was purposed to be a propitiation for sin, and was "declared or determined to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

St Peter says that "Christ was foreknown before the foundation of the world," which precludes the possibility of Christ being eternal; moreover, this statement shows clearly that a redeemer was in God's mind and thoughts before the creation of man; and while Christ says that the Father loved him "before the foundation of the world," it was in consequence of his knowledge of things future that he loved him, for, a son "foreknown" could not have had personal existence at the time he was foreknown.

We now see that before creation began the Great Architect had planned all things in the depths of his mind; we see also that man was in the plan of creation, and that as a free Being it

was possible for him to sin ; we see also that redemption was a necessary corollary to the plan, and that redemption was contingent on sin ; for if sin had not entered there would not have been any need for a redeemer, if sin had not entered there would not have been any curse, nor penalty, and consequently no redemption, and as matter of course no redeemer, no Christ ; we see also that, according to the Levitical law, a redeemer had to be a kinsman, and in this case the kinsman had to be a Son of the Most High, because the first Adam was a son of the Most High. Again, we see how the Most High accomplished the work of raising up a Son to redeem, and that he anointed him at Jordan in the Holy Spirit and in power, making him both Lord and Christ, and that the soul of Jesus Christ was made an offering for sin ; and finally, that God raised him from the dead and gave him glory ; so that instead of Jesus Christ being the second person in the Godhead, he is kinsman and brother of the son who sinned.

This second Son in flesh is often spoken of in the Scriptures as though he had personal, conscious existence before the foundation of the world and before the creation ; but we must remember that

God often spoke of things future as though they were present, "and calleth the things that are not as though they were." Thus we find it written in Hosea, "Out of Egypt have I called my Son"; although at that period his Son was neither begotten nor born.

It is written in Isaiah xlvi., "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done." Here we see that God's purposes should be regarded as his acts, although their accomplishment may be away in the future. It is also written in Isaiah, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass"; and again, "The Lord of hosts hath purposed, and who shall disannul it?" So that God's purposes are unfailing, no matter how long delayed.

Now, the LORD of hosts did not intend that Adam should sin, but he did intend that man should be a pure moral Being, and free to think and act for himself—free within the restraints of law, but not free to go outside its limits; and although mankind have departed from the holy

commandment delivered unto them, yet, through the redemption that is in Christ, they are free to return if they will, and be obedient. God calls on mankind to consider their ways, and to come and reason with him ; and every man who has heard the gospel is free to comply or refuse, free to say yes or no, and free to neglect if he will. God does not determine the choice ; the decision rests solely with man, and great is the responsibility. This power with which man is endowed is awful when considered in relation to destiny. It is this power of choice which moulds character, and character determines man's destiny in the world that is eternal. The judgment of God does not alter anything ; the judgment is the time of God's final decision, and the decision will be made on character.

By this power which man possesses, the mind can choose its own course, and think of whatever it will. This power is the spring of man's actions, it is the spring of deeds done in the body, concerning which he shall give an account. Man can turn his thoughts into whatever channel he pleases. He can raise his thoughts upward to God, and the claims that his Maker has upon him, or turn

them to earth and its follies, and wallow in the things that are sensual ; he can command his own thoughts as he pleases, or allow them to grovel in dust ; he can gloat over things that are earthly to the neglect of things that are heavenly. Thus the mind can determine its ways.

Therefore, let no one presume to say that man is a mere machine, or a helpless creature of chance, for man has a plethora of power, if he would only use it aright ; nor let anyone say that God is the author of evil, either immediately or remotely, for evil and sin are synonymous, the one is a concomitant of the other.

God has been working for the destruction of sin and the restoration of the divine nature to man since the day that his first son sinned. He has been working for man's salvation in time in order that he may be safe in eternity. His plan of redemption and salvation is centred in this one desire—the restoration of the divine nature to man, and the divine nature is Love. To this end he gave the first promise in Eden, and to this end he spake to the fathers through the prophets ; to this end he begat a son of a virgin, and anointed him in the Spirit and in power, and sent

him into the world to redeem it. The Being who created man in his own image, and gave him dominion over everything on the earth ; the Being who sat as King at the flood, when the earth was covered with water ; the Being who rained brimstone and fire out of heaven upon Sodom, who gave the law from out the fire on Mount Sinai, and whose voice then shook the earth ; this great and unsearchable Being, who gave manna in the wilderness and streams out of the rock ; whom the Hebrews call Jehovah and the Christians call God—has been working for the salvation of mankind since the day that "he drove out the man, and placed at the east of the Garden the Cherubim and the flame of a sword, to keep the way of the Tree of Life."

This Almighty Being is not Jesus Christ, as some people imagine. This is the God and Father of our Lord Jesus Christ. "His Father and our Father, his God and our God ;" the Father of the spirits of all flesh, who dwelleth not in temples made with hands ; as saith the prophet, "The heaven is my throne, and the earth the footstool of my feet" ;—this is the Being who met Jesus at Jordan and gave him power to work miracles,

who made him Lord and Master of the Church, and gave him authority over all flesh. This is the Being "that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in," "at the blast of the breath of whose nostrils the foundations of the earth were laid bare," and by whose word "the heavens were made, and all the host of them by the breath of his mouth." Verily, Jesus Christ is not the Jehovah of the Old Testament, nor is he the God of the New. He is the promised Messiah, the elect servant, the everlasting high priest, the prophet that should come into the world. He is the only begotten Son, the anointed of God, and the chief of all creation. But he is not the Most High; he is not Jehovah; he is the seed of the woman, the appointed heir of all things. He is the Redeemer of the world; the man Christ Jesus, "in whose name every knee should bow."

God made man, and planned his redemption before he made him, thus making provision for the contingency of sin; for without a Redeemer in the plan, the creation of a great intellectual Being

who could be tempted, and being tempted, might sin, would have been a blot on the character of the Almighty. But this provision, which in Christ is so perfect and free, is so lavish in its wealth of supply, that mankind as well as angels should sing, "Glory to God in the Highest."

This provision for sin makes God's character shine forth with ever-increasing lustre and glory. So that, in the day of final account, when the nations shall stand at the bar of divine justice, no unbelieving, impenitent sinner will be able to say that God brought into existence a race of intelligent Beings, and then left them to their fate.

# THE CHRIST SENT FROM JORDAN

## THE CHRIST SENT FROM JORDAN

We come now to deal with some of those texts which seem to favour the doctrine of the eternal sonship of Jesus Christ; and in the first place we would remind the reader that, while there are numerous texts in the Scriptures which seem strongly to favour the idea of a Trinity in the Godhead, we should remember that our English version of the Scriptures is a translation, and not the original words of the inspired writers, and that the truth frequently lies hidden underneath the language which the translators were compelled to use; so that the facts are not always apparent on the surface. In illustration of this we refer to the movements of the physical bodies in the solar system. When viewed from the standpoint of an ignorant observer, it seems perfectly clear that the sun goes round the earth, while to

the student of astronomy it is the very reverse. In past ages the whole world was deluded into the belief that the sun goes round the earth. Even the philosophers of ancient times believed in the diurnal movement of the sun, while the masses of mankind are only now being educated in the fact. So it is with ordinary readers of the Scriptures. To them it seems perfectly clear that Jesus Christ is God, by whom all things were created, and that he is the governor of all things in the universe—the eternal Son of God,—the second person in the Godhead, and for this reason : They say they see it plainly written in the Scriptures which they have been taught from their childhood. And yet, while this is the case we are persuaded there is error and delusion in the minds of the masses of Christendom on this very subject. Men may be educated in many branches of knowledge, and be acquainted with Hebrew and Greek literature, and yet have delusive thoughts on other subjects. Wealth and refinement, and even pure and undefiled religion, do not preserve the mind from error and delusion concerning things spiritual. Such delusion, however, does not hinder man from

being saved, for God is patient and forbearing, and "remembereth that we are dust."

In this matter of the eternal sonship and Godhead of Christ we are strongly of opinion that for many ages the Christian world has been deluded by the ambiguous phraseology of the Scriptures, and more especially by the teaching of the authorised version, which is now happily being superseded by the revised version, which brings increased light on many passages that were obscured in the translation.

During our Lord's ministry on earth he made many statements about his being sent into the world, and these statements have been generally construed as though he had been sent from the skies ; and the conclusion to which men have come on this understanding is that he must have had personal pre-existence with the Father from all eternity, and that in order to redeem mankind he was sent down from the celestial regions to earth, and in some mysterious way placed in the Virgin's womb to be made flesh and dwell among us.

This, as we understand it, is the popular view regarding what is called the mystery of the incarnation of the Son of God. And in order to

have a proper understanding of the oft-repeated statements about Jesus Christ being sent into the world, we shall first see what he means by the word "world," and then see if we can ascertain the place from whence he was sent and the time at which he was sent.

In St John's gospel it is frequently stated that the Father sent his Son into the world, and we think there is abundant evidence to show that the word "world" means the inhabitants of the earth, and not the earth itself. Here we may remark that the misuse of words and the misunderstanding of the meaning of words have been the fruitful source of all the controversies on religion that have ever troubled mankind.

In order, therefore, that we may see clearly what the word "world" means in this connection, we shall quote from our Lord's own statements :—

"Ye are the light of the world,"

"The field is the world,"

"Woe to the world because of offences,"

"God so loved the world,"

"That the world through him might be saved,"

"The world cannot hate you, but me it hateth,"

"As Thou didst send me into the world, even so send I them into the world,"

"I leave the world and go to the Father,"

and so on throughout the entire New Testament.

Here we see that the "world" does not mean the earth on which we tread; it means the people, the inhabitants of the earth; it means the race of mankind, the children of men. In Scripture phraseology the people are the world—the world into which Christ was sent, to be a light unto the world, and to save the world, that is, the people from their sins.

Every reader of the Scriptures should remember and carefully note the distinction between the "earth" and the "world," in order properly to understand Christ's statements about coming into the world, and being sent into the world; for unless this distinction be borne in mind, confusion will arise in the consideration of our subject.

This point being settled, let us ascertain from whence our Lord was sent, as it is almost needless to say it was the Father who sent him. Christ says:—

"My meat is to do the will of him that sent me,"

"My doctrine is not mine, but his that sent me,"

"The living Father sent me, and I live by the Father,"

"The word which ye hear is not mine, but the Father's which sent me,"

"As the Father hath sent me, even so send I you."

Now, as the Father sent his Son into the world, and the world means the people, it is evident that he was sent from some particular locality, some point of departure. Thus Christ said unto the Jews, "I came forth, and I am come from God; for neither have I come of myself, but he sent me." This statement at first sight may lead us to suppose that he was sent from the celestial regions, as he says in another place, "I am come down from heaven, not to do my own will, but the will of him that sent me."

What then did Christ mean when he said, "I am come down from heaven"? Did he mean that he came from the skies? Did he really mean that the Father sent him from the celestial regions? We are persuaded he did not, for the

word "heaven" does not always express the thought attached to it in modern times, that is, the abode of saints and angels and God. In this connection "heaven" does not mean the realms of the blest, or a world beyond the sky; although the popular notion is that heaven is above the stars, away in the regions of space, where the soul having once entered must be happy for ever. The word "heaven" as used in these passages has not reference to locality, but to the source of Christ's mission, just as when he asked the Jews, "The baptism of John, was it from heaven, or from men?" and in St Luke's gospel we are told that they sought of him "a sign from heaven"; and again, the prodigal said, "Father, I have sinned against heaven"; and St John said to the Jews, "A man can receive nothing except it have been given him from heaven"; and again, "He that cometh from heaven is above all . . . for he whom God hath sent speaketh the words of God"; and again Jesus said, "Verily I say unto you, it was not Moses that gave you the bread out of heaven"; and when he said, "I am come down from heaven, not to do mine own will, but the will of him that sent me," he did not refer to a

heaven either local or remote, or to any particular place; he simply gave them to understand that his mission was of God, and not of man. It is written in St John's gospel, "There was a man sent from God whose name was John," but no one imagines that John was sent from the skies, or that St John refers to locality; he refers to the source of the Baptist's mission; and so it was with Christ when he said that he came down from heaven to do the will of him that sent him. These statements were made in his official capacity as Messiah, the Christ of God; and when he said he came "down" he was not speaking of a descent on the line of the vertical, or of coming down from the skies to earth, as many people imagine. The baptism or mission of John was from heaven, so Christ's mission also was from heaven. And while the authorised version says, "The second man is the Lord from heaven," the revised version renders it, "The second man is of heaven"; that is, he is of God, who made him unto us "wisdom and righteousness, sanctification and redemption." In each statement quoted, our Lord's language is figurative; it indicates the source of his authority and mission,

and that while many Christs had come in his name, whom God had not sent, he, and he only, was the true Messiah, the anointed Son of the Father.

At this point we shall show from the Scriptures that Jesus, the only begotten Son of God, was sent into the world from Jordan, where he was made Lord and Christ.

## The Anointing

We read in the gospel by St Matthew, "And Jesus, when he was baptised (of John), went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." And in the 4th chapter, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." And again, at the 17th verse, "*From that time* Jesus began to preach, and to say, Repent ye, for the kingdom of heaven is at hand."

Again, it is written in the 4th of St Luke that

"Jesus, full of the Holy Spirit, returned *from Jordan*, and was led by the Spirit in the wilderness"; and at the 14th verse it is said that "Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the region round about." "And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And he opened the book, and found the place where it was written,

'The Spirit of Jehovah is upon me,
'Because he anointed me to preach good tidings to the poor,' etc.

And he closed the book, and gave it back to the attendant, and sat down; and he began to say unto them, *To-day* hath this scripture been fulfilled in your ears." Again, in Acts x. 34, Peter opened his mouth and said, "The word which God sent unto the children of Israel, preaching good tidings by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judea, *beginning from Galilee*, *after* the baptism that John preached; even Jesus of Nazareth, how that God

anointed him with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him."

Now, to anoint was to sanctify or set apart for a specific purpose. The kings of Israel were anointed and consecrated to the office for which they were chosen ; and this is what God did in the case of his Son Jesus ; he consecrated him to his service when he spake to him by an audible voice, he set him apart to the work for which he had raised him up of the Virgin, he "sealed" him with his Spirit. Thus Jesus of Nazareth became the servant of Jehovah, as it is written in Isaiah xlii. 1.

The anointing was his setting apart—his inauguration into office. This is verified by Christ's own words to the Jews : "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God ?"

In this statement we have another proof that the Son of God was not sent into the world from the celestial regions. It was *after* the baptism which John preached that Jesus was anointed, and

thus sanctified ; and immediately after his sanctification he came into the world and performed his first miracle by turning water into wine. The anointing or sanctification took place at Jordan, when Jesus was thirty years old ; at which time the first act in the great drama of his messiahship was accomplished, when the Most High acknowledged him to be his Son, and put his spirit upon him. This anointing made him "Christ," or Messiah, after which he came into the world to do his Father's works, and speak the words which his Father put into his mouth (Deut. xviii. 15–19).

In Galatians iv. 4 St Paul says, "God sent forth his Son, born of a woman." What ! Born of a woman ? Was he not sent from the skies to be born ? Was he not sent from the celestial regions to be incarnated ? Was he not sent into the world to be made flesh ? No ; God sent forth his Son, "born of a woman," sent him into the world from Jordan, sent him when he was thirty years old, although it is affirmed by preachers of the gospel that he was sent from the skies to be incarnated, a statement which is not found in the Scriptures. Men have no warrant for teaching

that the Son of God was sent from the celestial regions, when St Paul says that God sent forth his Son, born of a woman.

This statement of the apostle's cannot be controverted; it puts his imprimatur on our entire argument; it demolishes with one stroke of his pen the idea that an eternal Almighty Being—a son, was sent down from the skies to be incarnated; it demonstrates the truth of the gospel that the only begotten Son was sent forth—not to be born, but after he was born; a fact which utterly discredits the story of the incarnation: and the incarnation discredited, the Trinity is discredited, for one is the complement of the other—they stand or fall together.

Jesus was not "Christ" when he lived in Nazareth; he was the Son of God, but this relationship did not make him Christ. He was not Messiah until he was anointed, for it was the anointing in the Spirit that set him apart to the work for which God had raised him up. A Christ was purposed "from the beginning" and promised, but there was not a personal Christ, an anointed One, until Jesus was anointed at Jordan; which is in exact accordance with St Peter on the day of

Pentecost, when he said, "God hath made him both Lord and Christ, this Jesus whom they crucified."

The voice that came from the burning bush in Horeb—the voice that came out of the fire on Mount Sinai—was the voice that came out of the heavens at Jordan, declaring that the son of Mary was the Son of God. That voice made Jesus of Nazareth "the Christ," and sent him forth on his Father's errand. "Thou art my beloved Son," was his commission, and power to work miracles was his credential. Jesus, the carpenter of Nazareth, begotten by the Most High, and therefore born holy, having been made "Christ," at once laid aside his secular employment and entered on his mission; wherefore he said afterwards, "I came out from the Father and am come into the world"; and in another place, "I came forth and am come from God, for neither am I come of myself, but he sent me," which is in perfect agreement with St Paul's statement that "God sent forth his Son, born of a woman."

There was not a begotten son until Jesus was begotten in Nazareth and born in Bethlehem, although the creedsmen say that the Son of God

is eternal and had personal existence with the Father before the world was. But this is a statement with no fact on which to base it. There is not one statement in all the Scriptures in which it is intimated that the Son of God is eternal, nor is there one that says he is both God and man, or that he is the second person in the Godhead.

Jesus from his earliest days kept the law and did those things that were pleasing in his Father's sight, but he had no power to work miracles until he was anointed in the Spirit and in power; after which his first miracle was turning water into wine; therefore it is written, "This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory." It was at Jordan he received his Vice-Regal appointment as the representative of God Most High, with authority to command the winds and the sea to obey him, and the grave to yield up its dead. It was not by right of ownership or by right of sonship that he exercised omnipotent power, although the creedsmen say differently; Jesus said distinctly and emphatically, "All authority in heaven and earth is GIVEN unto me," which authority is in the spiritual kingdom, and therefore not universal.

Again he says, "If I by the Spirit of God cast out devils, then the kingdom of heaven is come unto you." Moreover, he told Pilate, "Thou wouldst have no power against me except it were given thee from above." In virtue of his Messiahship he was able to impart to his twelve disciples a measure of the power he received from the Father at Jordan, and gave them "authority over unclean spirits and to heal all manner of diseases." St Paul says, "There is no power but of God," so that if Jesus Christ were the second person in the Godhead it would not have been necessary to anoint him in the Spirit and in "power," for, to give power to an Almighty Being would be a work of supererogation and altogether unintelligible.

Jesus, though a son of the everlasting God, had neither power nor authority in his own right; power was given unto him just as to Moses, his prototype, which is in accordance with every statement Christ made on this subject.

In closing this section we are constrained to say that the constant iteration of the eternal sonship and deity of Jesus Christ is the most incongruous and inconsistent statement of the

present-day preaching of Christianity. Christ himself endorsed the Old Testament doctrine that "Jehovah our God is one" (Mark xii. 29), and according to St John's gospel he said to Mary Magdalene, "Go and tell my brethren, and say to them I ascend unto my Father and your Father, and my God and your God." These words were uttered immediately after his resurrection, and are altogether incompatible with eternal sonship and deity. Such language would indeed be marvellous if it came from the lips of the second person in a Trinity of Three in One and One in Three; concerning which there is not one word found in the books of the Old or New Testament.

# JOINT HEIRS WITH CHRIST

## JOINT HEIRS WITH CHRIST

The statement of St Paul concerning joint heirship is one of the fundamental facts in our argument that Jesus Christ was a perfect man, and not God ; a man without spot or wrinkle or any such thing, a man who was holy and without blemish, a pattern of the original type, whom God raised up and equipped for the work to which he appointed him.

In the epistle to the Hebrews we are told that God hath spoken unto us in a son "whom he appointed heir of all things" ; and in the Epistle to the Romans we are told that God's adopted children are joint heirs with the begotten Son,— joint heirs of the inheritance incorruptible.

This inheritance is called the kingdom of righteousness and peace and joy in the Holy Spirit, and St Matthew calls it the kingdom of

Heaven, while Mark and Luke call it the kingdom of God, and in the epistles it is sometimes called the kingdom of Christ and of God, because God made his Son Jesus Lord of this kingdom and of all things in it; he anointed him king until the end of time, when he shall deliver up the kingdom to God, even the Father.

This kingdom was prepared from the foundation of the world, and it is the Father's good pleasure to give his children the kingdom, which is "the inheritance of the saints in light."

The first man Adam was heir of this kingdom until he forfeited his right by sinning; and by reason of this forfeiture God appointed another heir who was to be raised up of the seed of Abraham. This Son and heir was begotten of a virgin for the express purpose of removing the obstacles lying in the way of its restoration to Adam and his seed. Law and justice blocked the way; but now, Christ by his sacrifice having removed the legal difficulty, there is nothing hinders its restoration but impenitence; hence the apostle Peter says, "Him did God exalt at his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of

sins," for "apart from shedding of blood there is no remission." Thus the way to the Father is now open to all.

Adam lost his inheritance when he sinned. He lost righteousness and true holiness (which is the kingdom spoken of in the Scriptures); at which time God promised another son, "the seed of the woman," whom he appointed heir in his brother's stead, and although the second Son was not begotten until the last age, the promise was sufficient.

This Son, the seed of the woman, is called by St Paul "the last Adam"; and in 1st Cor. xv. 45 it is written, "The first Adam became a living soul, the last Adam became a life-giving spirit"; and again, "The first man is of the earth, earthy; the second man is of heaven."

St Paul was not here speaking of Adam before he sinned, but after he sinned. The first man having sinned, he became of the earth, earthy; and in this condition he begat a son in his own likeness, hence his posterity are the same—they are of the earth, earthy. The Son whom God raised up in his stead was "faithful to him that appointed him"; he "did no sin, neither was

guile found in his mouth"; therefore, he is called "the heavenly." He is of heaven, not the Lord from heaven; and St Paul says to all true Christians that "as we have borne the image of the earthy, we shall also bear the image of the heavenly," or as the margin reads, "Let us also bear the image of the heavenly."

St Paul in his epistle to the Hebrews says that the Son who was appointed heir of all things "upholdeth all things by the word of his power," which statement is so abstruse and ambiguous that multitudes have come to the conclusion that all things that exist, both physical and spiritual, are under Christ's government and control; which is not so. The great incorruptible, invisible Being, whose throne is heaven and the earth his footstool, has not abdicated the throne of the universe, nor has he given his glory to another: nevertheless his Son reigns, but not over things physical. His kingdom is not of this world: his kingdom is righteousness and peace and joy in the Holy Spirit; and now, as God's Vicegerent, the government is upon his shoulder; he rules, but not in the armies of heaven: he rules in the Church of God—the Church militant

and triumphant, which accounts for his saying that all authority hath been given to him in heaven and on earth.

This begotten son, Jesus—the only begotten son God ever had in flesh—having been made Lord and Christ and head over "all things" to the Church (St Peter says "he is Lord of all")—these "all things" were delivered unto him of the Father; which statement we shall now consider, in order to elucidate the Apostle's meaning regarding the Son upholding all things by the word of his power.

The Hebrews of St Paul's day were conversant with "all things" commanded in the law of Moses, wherein it is written, "Cursed is everyone that continueth not in all things written in the book of the law to do them": which things were a shadow of good things to come, not the very things themselves; and in the epistle to the Hebrews, St Paul says that Jesus, the begotten Son, was appointed heir of all things; by which we understand that he is possessed of the things prefigured in the law of Moses. Being a son, he inherits them from the Father, which explains his saying that "all things whatsoever the Father hath are mine."

Now Adam, the progenitor of the race, being God's first son in flesh, was heir of "all things" until he sinned; which leads to the conclusion that the things which he forfeited by sinning are the things which God's second Son upholds, seeing "he did no sin, neither was guile found in his mouth." Besides, it is written in the epistle to the Romans that the adopted children are "heirs of God and joint heirs with Christ," which could not be the case if Christ were the appointed heir of all things created, for an heir becomes a possessor. Therefore we come to the conclusion that the "all things" of which the Son was appointed heir—the "all things" he upholds, have no reference whatever to the things God created in the beginning, but simply to the things which belong to the kingdom over which Christ now reigns,—the kingdom of righteousness and peace.

Christ, the anointed Son, has not authority over sun, moon, or stars, or the seasons; he has not anything to do with the weather, or with man's food and raiment; for our heavenly Father knoweth that we have need of these things. Christ's kingdom is spiritual; its seat is man's heart. Christ's kingdom is not of this world.

In confirmation of this we quote from the sayings of Jesus regarding these "all things," and also from the sayings of his apostles :—

"Elias cometh first and restoreth all things."

"All things are possible to him that believeth."

"All things are delivered to me of my Father."

"The Father hath given all things into his hands."

"All things are ready, come to the marriage."

"He shall teach you all things."

"All things that I have heard of my Father."

"All things that the Father hath are mine."

"Speaking the things pertaining to the kingdom."

"Teaching them to observe all things whatsoever I have commanded you."

We now quote from the apostles concerning these "all things." St Paul says—

"I can do all things through Christ which strengtheneth me."

"That they may adorn the doctrine of God in all things."

"He that is spiritual judgeth all things."

"That I might know the proof of you, whether ye be obedient in all things."

"I have showed you all things how ye ought to walk and to please God."

"The Lord give you understanding in all things."

"Prove all things, hold fast that which is good."

"Till the times of the restoration of all things."

And St John says—

"Ye have an unction from the Holy One, and ye know all things."

"As the anointing teacheth you all things."

Again, St Paul says—

"That ye may grow up in all things unto him which is the head, even Christ."

"But watch ye in all things."

"In all things show thyself a pattern."

"Let no man glory in men, for all things are yours."

"He gave him to be head over all things to the Church."

"That in all things he might have the pre-eminence."

"Who hath given us all things that pertain unto life and godliness."

"That in all things God may be glorified through Jesus Christ."

What, then, are these "all things" of which a son was appointed heir—these "all things" which he upholds—these "all things" delivered to him of the Father? They are the things of the Spirit which the first Adam lost—the things pertaining to the kingdom. They consist of "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." They consist of justice and equity, of patience and submission, of sobriety and chastity, and whatsoever things are lovely and of good report; which things constitute the character of the Christ. These are the things of which the Son was appointed heir, the things which he possesses and upholds.

All these things pertain to the kingdom in which Christ now reigns as head over "all things" to the Church; upholding these "all things" by the word of his power, which evidently refers to the power given unto him at Jordan, when God "anointed him in the Spirit and in power" and sent him into the world.

Jesus, the Christ, upholds these "all things" by the word spoken in the sermon on the mount, by the word spoken in the temple and by the wayside, and throughout his entire ministry;

words which were put into his mouth by the Great Father who appointed him heir of "all things" long before he was begotten or born, and who made him both Lord and Christ, and head over "all things" to the Church.

These "all things" have no relation to things physical, but to things spiritual and divine; they relate to the divine nature which the first Adam lost when he sinned; they relate to the divine nature of the last Adam, the Son who did no sin; and to the divine nature implanted in the children of the kingdom, who are "heirs of God, and joint heirs with Christ"—children who are partakers with Christ, partakers of the Holy Spirit, partakers of the divine nature. Joint heirs with Christ, "if so be that they suffer with him, that they may be also glorified with him.

Moreover, if Jesus Christ were God in the New Testament sense—the second person in the Deity, he could not be heir of anything; for an heir is a recipient, an heir is one who receives from another, an heir is a person to whom something is given which he did not previously possess; and we are free to assert that God never was a recipient of anything. God is the universal

giver, while Jesus Christ was a recipient of everything he possessed. He himself says he lives by the Father, and that "all authority in heaven and earth is given unto him." He says, "The Father loveth the Son and hath given all things into his hand"; and in his prayer to the Father he says, "The glory which thou hast given me I have given unto them, that they may be one as we are one"; and again he says, "All that which the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." The Spirit also was given to him without measure; God anointed him with the Spirit and with power. Moreover, he received wisdom from God, for he says, "The words that I speak are not mine, but his that sent me." He received power to work miracles; and according to St Peter "he received from the Father honour and glory when there came such a voice from the excellent glory, Thou art my beloved Son, in whom I am well pleased"; while the Psalmist says, "He received gifts among men, yea, among the rebellious also, that the Lord God might dwell with them"; and finally, Jesus Christ received the Revelation from God,

which he in turn gave unto John in the isle called Patmos.

Every heir is the recipient of an inheritance, be it great or small; and the inheritance, of which the children are joint heirs with Christ, is the kingdom of righteousness; an inheritance "incorruptible, undefiled, and that fadeth not away." It existed before the mountains were brought forth; it existed before Christ, its appointed heir; it is as old as the "Ancient of days," as old as Jehovah himself, whose righteousness is as the great deep, whose righteousness is "the foundation of his throne." This inheritance is spiritual, a kingdom prepared for Adam and his progeny "from the foundation of the world." It is the inheritance "reserved in heaven for them who by the power of God are guarded through faith unto salvation, ready to be revealed in the last time."

In confirmation of this, Christ said to his disciples, "I appoint unto you a kingdom, even as my Father appointed unto me"; and St Paul says that "no unclean person, nor covetous man, hath any inheritance in the kingdom of Christ and God"; while St James says, "Did not God

choose them that are poor as to the world, to be rich in faith and heirs of the kingdom which he promised to them that love him?" Thus the adopted children are "joint heirs" or co-partners with Christ, not only of the kingdom, but also of the sufferings which pertain unto it in this life. They are partakers with Christ of the grace, and partakers of the glory that shall follow.

Christ told the Jews that of himself he could do nothing; but this did not satisfy the creed-makers, who affirm that he is both eternal and almighty; they place him on the throne of the universe, while a certain poet makes him the God of creation, "by whose almighty word creation rose in form complete," although he himself declares the very opposite. In fact, if the revised version of St Paul's doctrine be correct, then the creeds and the catechisms are utterly at fault regarding a Trinity in the Godhead; for while Jesus was a son, "yet learned he obedience by the things that he suffered, and having been made perfect (through sufferings), he became unto all them that obey him the author or cause of eternal salvation."

Now, it would be unseemly, if not ridiculous,

to say that the second person in the Godhead learned obedience, either by suffering or any other process. Jesus Christ, having received commandment of the Father, was obedient unto death, yea, the death of the cross, "wherefore God highly exalted him, and gave unto him the name that is above every name, that *in* the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord (Master), to the glory of God the Father." But the exceeding honour that the Father conferred upon him did not make him the second person in the Godhead, nor did it make him the "eternal" Son of God: it simply glorified the anointed One, "who through the Eternal Spirit offered himself without blemish unto God," a sacrifice for sin. It realised the prophetic words of the Psalmist: "I will make him my first-born, the highest of the kings of the earth"; and in doing so God made him "King of kings and Lord of lords." He exalted him far above all rule, and authority, and power, and dominion, and every name that is named. "He put all things in subjection under his feet, and gave him to be head over all things to the Church;"

and again we repeat St Peter's words on the day of Pentecost: "Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom they crucified." God also made him the high priest of our confession—made him with an oath; and St Paul says that he was faithful to him that appointed him; and in his epistle to the Romans he says, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

Jesus of Nazareth, the Christ, hath been crowned with glory and honour; he is exalted a Prince and a Saviour, but he is Jesus of Nazareth still. He told Saul, on the way to Damascus, "I am Jesus of Nazareth, whom thou persecutest": hence his personality is unchanged and unchangeable—he is Jesus of Nazareth still; he is the captain and perfecter of our faith, "who for the joy that was set before him endured the cross, despising the shame, and is sat down at the right hand of the Majesty on high"; so that his exaltation is his reward for work done.

On a great occasion we have seen the

Commander-in-chief of the British Army (Lord Roberts) seated beside King Edward VII., Sovereign of Great Britain and Emperor of India; an honour accorded to the General on account of his services to the nation; and so with Jesus, the servant of the Most High, the captain of our salvation, who, "for the suffering of death, hath been crowned with glory and honour in being seated at the right hand of God." Men should beware of placing our "leader and commander" in the position that belongs only to the King of the Ages—"the King eternal, incorruptible, invisible—the only God," whose voice shakes the earth and the heavens.

All men should honour the Son even as they honour the Father; but this refers solely to our obedience to Christ's commands, just as an army honours the orders of its commander-in-chief, as though he were the king in person. Jesus the begotten Son is God's plenipotentiary—God's servant, and as such we are to honour him by obeying him; and in doing so we honour the Father who sent him.

It may be said, however, that Jesus the Christ had a dual nature, and that, being both human

and divine, he is both God and man. But we utterly repudiate the idea that the divine nature constituted him God. Every man is human, and every man should be divine, otherwise he cannot dwell with God, in glory everlasting. The dual nature is what the first man Adam originally possessed, but he lost the divine, and God now desires to restore it, in order that man may again be the image and likeness of his Creator. The dual nature did not place Jesus on a higher plane than that in which man was created : it possessed him of man's original state of perfection, so that the divine nature which Jesus possessed is what every soul should possess. Jesus was generated by the Holy Spirit, which constituted him divine ; and every soul should be regenerated ; every soul should be born of the Spirit and be "a partaker with Christ" ; every soul should be divine as Jesus is divine. Every soul should bear the image of the heavenly.

# "IN THE BEGINNING WAS THE WORD"

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In St John's Gospel (i. 1) it is written, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." Then in the 14th verse, "And the word became flesh and dwelt among us." Then again in the 18th verse he says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In these statements there is an apparent contradiction, and we must try to find for them a basis of agreement, seeing that this gospel, whether written or not by St John, is full of parabolical language and figures of speech, which makes it hard to be understood.

In the first place, what does the Apostle mean by "the beginning"?—this being a phrase which

he frequently uses in his epistles. We all believe that God had not a beginning; nor had eternity a beginning; so that if the "word" concerning which St John writes is God, in the sense in which that great name is now generally understood, it would be indeed marvellous that he should write in his first epistle, "That which was from the beginning"; and again, "I have written unto you fathers because ye know him which is from the beginning." It is written in the book of Genesis, "In the beginning God created the heavens and the earth," and the heavens and the earth not being eternal, we therefore infer that the "word" which was from the beginning is also not eternal. In Isaiah xlv. 22 it is written, "I am God, and there is none like me, declaring the end from the beginning." And Jesus says, "Have ye not read that he which made them from 'the beginning' made them male and female?" and again, "Moses, for your hardness of heart, suffered you to put away your wives; but from 'the beginning' it was not so"; and in the Revelation St John says that "the Amen, the faithful and true witness (the Christ), is 'the beginning' of the creation of God." While here in

his gospel he says, "In the beginning was the word, and the word was God."

These statements, coming from one and the same pen, are most incongruous in their character, and cannot be accepted by reasoning, sensible people without some explanation. It is evident that the words "in the beginning" are indicative of a period altogether short of eternity—the eternity past, which had not a beginning. Time, or the ages, had a beginning; the earth and the heavens had a beginning, but eternity had not a beginning. All things had a beginning except God and that endless duration called eternity. God only is eternal, therefore the "word," the Logos, which was from the beginning cannot be eternal, and therefore cannot be God.

The meaning usually attached to the opening sentence of St John's gospel is one that is exceedingly popular, viz. that the Logos, the "word," was an intelligent Being, having attributes such as God Almighty possesses; and that this Being was an eternal son, the second person in the Godhead, whom the Father, the first person in the Godhead, sent down from the skies to be made flesh and dwell among us. The other meaning is that the

"word," which was in the beginning, was a word spoken by the Most High, something said concerning an anointed one, a Christ, a Redeemer and Saviour, who was to be as God to the world, just as Moses was as God to Aaron (Exodus vi. 16). This, we believe, is the meaning intended by St John in this passage.

In confirmation of this view we turn to Strong's Dictionary of the Hebrew and Greek Scriptures, that wonderful work of the great American scholar, where we find the meaning of the original word "Logos" here translated "the word." Dr Strong says that the Greek term "Logos" means something said, including the thought; by implication a topic, also reasoning, or motive. Specifically (with the article in John) the divine expression (*i.e.* Christ). Accepting this meaning as correct, it is consequently evident that the "Logos," the "word," had no intelligent, conscious existence in the beginning. A thought of God's mind, a divine expression, something said, could not be an intelligent Being; nor could the divine expression "Christ" be the second person in the Godhead.

When writing the opening statement of his gospel, the apostle evidently was looking back

on the period when God spake the first word concerning the seed of the woman, which is "Christ"—a word which came forth from the mouth of God, and was a word of life to the world; but there was not any issue of life, no manifestation of the promised Christ, in the beginning, nor for thousands of years after. The record of the "word" said in the beginning is found in Genesis iii. 15, where it is written concerning the woman's seed, "It shall bruise thy head, and thou shalt bruise his heel." This is the "word" that was in the beginning, which is verified by St Paul in his epistle to Titus, where he says, "In hope of eternal life, which God, who cannot lie, promised before times eternal (or as the authorised version reads—before the world began), but in its seasons manifested his word in the message." This word of promise of life was the word which St John says was in the beginning.

In order to obtain an additional clue to this enigma, we shall rehearse consecutively St John's statements concerning the "word," and follow each statement with Dr Strong's definition of the "word."

*First.*—St John says, "In the beginning was

the word." Dr Strong says, "The Logos, the word, means something said (including the thought), by implication a topic, also reasoning. Specifically with the article in John, the divine expression, *i.e.* Christ."

*Second.*—St John says, "And the word was with God." Dr Strong says, "The Logos, the word, means something said (including the thought), by implication a topic, also reasoning. Specifically with the article in John, the divine expression, *i.e.* Christ."

*Third.*—St John says, "And the word was God." Dr Strong says, "The Logos, the word, means something said (including the thought), by implication a topic, also reasoning. Specifically with the article in John, the divine expression, *i.e.* Christ."

Here we have St John's statements concerning the "word" in juxtaposition with Dr Strong's meaning of the Logos, the "word," which meaning is universally acknowledged to be correct. In view of this learned definition, and of the mystical sayings and figurative expressions found scattered throughout this Gospel, we cannot believe that St John ever intended us to understand that "the

word," which was in the beginning, was a conscious, intelligent Being in the beginning. The teaching in the third clause is manifestly so incompatible with the teaching in the Acts of the Apostles and with St John's epistles, that we cannot accept it as literal.

St John, in his first epistle general, says, "That which was from the beginning"; and again in the same epistle, "I write unto you fathers because ye know him which is from the beginning." Twice in the same chapter he uses these words, "Ye know him which is from the beginning"; and as St John must have been conversant with the 90th Psalm, in which it is written, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God," it is impossible that he should intend us to understand that "him which is from the beginning" is the Being who is from everlasting. A Redeemer was in the plan of creation, and a Christ was promised in the beginning; but a beginning of God is unthinkable: God is from all eternity, God is from everlasting. He it is that turneth man to destruction, and sayeth, "Return, ye

children of men, for a thousand years in his sight are as yesterday when it is past, and as a watch in the night."

Moreover, there are statements from the pen of St John himself which are contrary to the idea that the "word" was an intelligent, conscious Being in the beginning. In his gospel it is written that "no man hath seen God at any time; the only begotten Son, he hath declared him." But there was no begotten son to declare the Father "in the beginning." In the early stages of the world the Father declared himself. He revealed himself to the first Adam through the medium of language; declaring his nature and character in the statement he made concerning the seed of the woman, which is Christ; and although the history of those early times is traditional, it has been acknowledged by Christ and his apostles as in harmony with the gospel.

How then are we to reconcile these adverse statements? In what way are we to understand the saying that "the word was God" if not in a literal sense? Only in one way, viz. as a trope, or figure of speech, indicating the spiritual resemblance or likeness which Jesus the Christ has

to the Supreme Being — a trope, or figure of speech, being "a word turned from its literal signification to another, on account of some resemblance, for the purpose of presenting a more striking view of an object," and the object here presented to view is "the Christ." Tropes are founded on the relation which one object has to another, in virtue of which the name of the one can be substituted for the other; and in this case, so far as we can perceive and understand, the name "God" has been substituted for the name "Christ."

St Paul makes it clear that the "Logos," the "word," the divine expression, *i.e.* Christ, is the image of God, a likeness of his nature and character; which may be said with equal propriety of God's first son in flesh, the man Adam, who also was the image of God before he sinned. But the "word," the divine expression, Christ, had not conscious existence until a son was begotten and born in Bethlehem. God did not speak the "word" that begat a son until the last age, when a virgin conceived and brought forth a son: the seed which begat the Child being "the word of God, which liveth and abideth." Thus, it is

written in the 33rd Psalm, "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth"; and we read in Genesis that by the breath of his mouth he gave a soul to his first son Adam. So, by the same word of power, by the breath of his mouth, he begat a second Son, Jesus, the last Adam, whom he made both Lord and Christ on the banks of the Jordan.

These facts, which are gathered from the Scriptures, being altogether contrary to the idea that the Logos—the "word"—was God, the inference is unmistakable that St John's statement concerning the "word" is not to be regarded as literal, but simply as a trope or figure of speech, such as Christ himself often used when speaking of things spiritual.

In the account of the Last Supper, we read that Jesus took bread and brake it and gave unto his disciples, saying, "This is my body"; and in the same figurative style of speaking St John says, "The word was God"; but neither of these sayings is literal; they are figures representing ideas which require explanation, and the only reasonable explanation of St John's statement is that "the

word that was in the beginning" was a revelation of God—a revelation of his mind and will; a revelation of his justice and mercy in a promise of life through the seed of the woman, disclosing his purpose of redemption.

This conclusion is based on the facts we have rehearsed from the Scriptures, and is in harmony with the statements of Christ, who never once arrogated to himself the attributes of God. His sole claim was that he is the Son of God, and was sent into the world to do his will.

St Paul, in his second epistle to the Corinthians, says plainly, and without any figure of speech, that Christ is the image of God (and so also was his kinsman, the first Adam). Again, in Col. i. 15, he says that "the Son of his love, in whom we have our redemption, is the image of the invisible God, the first-born, or chief of all creation." This language is free from the mysticism that permeates St John's writings, mysticism that is indicated by his constant use of metaphor and figures of speech, which certainly do not assist the reader in a proper understanding of his gospel.

*Fourth.*—"The same was in the beginning with God." This statement is in harmony with

St Paul, who speaks of God's eternal purpose "which he purposed in Christ Jesus our Lord" —while St Peter says that "Christ was foreknown before the foundation of the world"; thus teaching that when God planned the creation he purposed to have, not only a son to people the earth, but also a Son to redeem if sin entered; so that the "word," the "Christ," was in his mind and heart from the beginning. Hence when his first son sinned God expressed what was in his mind concerning redemption when he spake of the seed of the woman which was to bruise the serpent's head. This "word" was in the beginning with God, but not as a conscious Being, which is confirmed by St Peter's statement that "Christ was foreknown," "but was manifested at the end of the times for your sake, who *through* him do believe in God, who raised him from the dead and gave him glory; so that your faith and hope might be in God."

As matter of fact, there was not a personal Christ in the beginning except in the mind of God, who sees things that are not as though they were, things that are future as though they were present, things he has promised as though they

were accomplished. In this way, and in no other, "the same was in the beginning with God," with him all down the ages, until at length he begat a Son, the last Adam, whom he anointed in the Spirit and in power.

*Fifth.*—"All things were made by him." This rendering is found in the text of both versions, but in the revised version the word "through" is put in the margin, to show the alternative reading, while the American company of revisers, with the courage of their convictions, have deleted the word "by" and put "through" in the text.

Many linguists say, however, that the correct translation of the Greek word is "by"; but, when this word has reference to agency, "through" is always the proper rendering.[1] For instance, in Matt. i. 22 we read, "That it might be fulfilled which was spoken by the Lord through the prophet"—not "by" the prophet, as we find it in the authorised version. Also in 1 Cor. iii. 5, "ministers 'through' whom ye believed"; while in the authorised version it reads, "'by' whom ye believed." Again, in John i. 17, "for

[1] See Green's *Handbook to the Greek Testament*, p. 267.

the law was given by Moses"; but the law was not given by Moses—it was given by Jehovah "through" Moses; and again, "Grace and truth came by Jesus Christ," while it should be "through" Jesus Christ — the grace here referred to being the grace of God, and the truth also being the truth of God; for it is written in Deut. xviii., "I will put my words in his mouth, and he shall speak unto them all that I shall command him"; hence Jesus said, "The words that I speak are not mine, but his that sent me," and we have shown that Jesus Christ was sent into the world from Jordan.

The fact is, this saying, "All things were made by him," is a mistranslation by the translators of 1611, who put "by" in the text instead of "through," which gives a colouring to the text it should not possess. This statement, "by him," is in direct opposition to the teaching of the Old Testament, as we shortly shall show, and also to the teaching of Christ, who says he lives by the Father; and again, "I can of myself do nothing"; and again, "The Father is greater than I." It is at utter variance with St John in the revised version of the Revelation, and with St Paul in

the revised version of his epistles. It is manifestly so contradictory of Scripture history, so directly opposed to the teaching in the Acts of the Apostles, that it seems incredible that a writer in this the twentieth century of Christianity should be necessitated to point out and declare that the Son whom God anointed in the Spirit and in power, whom he raised from the dead and gave him glory, is not God, and that all things were not made by him. Yet so it is. There are millions of intelligent, sensible persons who to this day are under the impression that Jesus Christ is Creator, and that all things are under his government and control, simply because it is so said in the version which they have used from their childhood.

In the epistle to the Hebrews i. 2, and in many other passages of the revised version of the New Testament, the word "by" is rendered "through." And St Paul, when writing to the Colossians, states that, "In him were all things created that are in the heavens and on the earth; . . . all things were created through him and unto him," which clearly teaches that all things were not created "by" him.

St Paul, when writing of God and his Christ, says, "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, through whom are all things, and we through him." What then does the apostle mean when he says, "Through whom are all things"? Does he mean that Jesus Christ made all things? He does not. His meaning is altogether different: and here we must explain.

There are indications in the Scriptures that, when in wisdom God planned the creation, part of his great design was to people the earth with Beings in his own image; and in order to this, a Son was in the plan, a progenitor of the race, who of necessity would possess desires and also freedom of will. In order, therefore, to safeguard the interests of the race, in whom the divine nature would be implanted, a second Son was in the plan — a Son who would redeem his first son if he sinned; and having thus made provision for the contingency of the existence of sin, he proceeded with his work. Hence St Paul says that "through" him, the last Adam, God's Son (to be begotten), the work of creation went on; thus all things were created through

him; and as St John says, "without him," or apart from him, "was not anything made that was made." Thus Christ is the foundation and the keystone of creation, and in him all things consist or hold together.

During the work of creation these two sons of God were in the womb of futurity, and were not brought forth into personal, conscious existence until after things physical were created. God then made his first son in flesh, and called his name Adam; and after he sinned and brought death into the world, God's second Son in flesh was promised, but not begotten until the last age.

Independent, however, of all else, there is that great factor in our argument which is incontrovertible, namely—"That which was from the beginning" cannot be eternal. St John, in his gospel, says, "In the beginning was the word"; and in his first general epistle he says, "That which was from the beginning"; and "Christ" is the word which was from the beginning. Therefore, that which was from the beginning cannot be eternal; and that which is not eternal cannot be God, in the sense in which the word "God" is now used.

The idea presented to the mind when reading the first chapter of St John's gospel is that the Logos, the divine expression, *i.e.* Christ, was a living, conscious Being in the beginning ; a Being possessing creative power and all the other attributes of Deity. But nowhere in the Scriptures is there any intimation of a living, personal Christ existing in the beginning, except in the mystical sayings of this gospel. An anointed Son, the seed of the woman, existed in the beginning, but only in the mind and purpose of God, who spake through his prophets the things which he purposed concerning a Christ, a Son to be begotten. Only God could reveal what was in the beginning ; but God never spake of a Son living and existing at that period. In vain do we search the Scriptures for some intimation of a Christ existing "in person" in the beginning. The Scriptures are silent on this subject, until we hear of it in the gospel to which the name of St John is attached.

St Peter says that Christ was foreknown before the foundation of the world, and the beginning was before its foundation; besides, foreknowledge relates to things future. Hence we conclude, and we cannot come to any other conclusion, that

many of the sayings recorded in the gospel according to St John are the deliverances of a mind permeated with the mysticism prevalent in the early stages of Christianity—statements founded on the somewhat erratic sayings of St John, and handed down to us in his name.

St John in his first epistle speaks of "that which was from the beginning," and that which was from the beginning was the Logos, something said, the divine expression, "Christ," and from this saying and others of like character the writer of this gospel personifies the word said,—transforming it into a living, conscious Being which he says was God.

The Being by whom all things were made is differentiated in the Scriptures from all other Beings, so that there need not be mistaken identity.

It is written in Isaiah, chap. lxvi., "Thus saith Jehovah, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and where is the place of my rest? For all these things hath mine hand made." Therefore, it is certain that all things were made by the Most High, and not by the Son whom he anointed.

Again, it is written in the Psalms, "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth"; "The sea is his, and he made it, and his hands formed the dry land." And in Nehemiah ix. 6, "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things thereon, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee; thou art Jehovah the God, who didst choose Abram, . . . and madest a covenant with him; . . . and thou sawest the affliction of our fathers in Egypt; . . . and thou didst divide the sea before them; . . . moreover, thou leddest them in a pillar of cloud by day, and in a pillar of fire by night. . . . Thou camest down also upon Mount Sinai, and spakest with them from heaven, . . . and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock."

In all these things we see the power of God Almighty, the Jehovah of the Old Testament and the God of the New, the God and Father of our Lord Jesus Christ, who was anointed with the

Holy Spirit and with power, "who went about doing good, and healing all that were oppressed of the devil, for God was with him"; and after he was crucified, dead, and buried, "God raised him from the dead and gave him glory," for so saith the apostle Peter.

Theologians and divines may say what they may, and the people may believe what they may, nevertheless, Jesus the anointed is not Creator; all things were not made by him, although it is perfectly true that "without him was not anything made that was made." Jesus of Nazareth is the Christ of God, "and was made unto us wisdom from God, and righteousness, and sanctification, and redemption." Therefore it is written both by Jeremiah and St Paul, "He that glorieth, let him glory in Jehovah," who made Jesus "both Lord and Christ," and gave him to be head over all things to the Church, which he purchased with his own blood.

Adam and Jesus had one Father, and therefore were brothers; a relationship which the world seems to have forgotten. One was disobedient, the other was faithful; one was dishonoured, the other was glorified; one brought sin and death

into the world, the other brought life and immortality to light through the gospel; one brought the curse of disobedience upon himself and his seed, the other, "through the eternal Spirit, offered himself without blemish unto God," a sacrifice for sin, and is now seated "on the right hand of the throne of the Majesty in the heavens."

# "THY THRONE, O GOD, IS FOR EVER AND EVER"

## "THY THRONE, O GOD, IS FOR EVER AND EVER"

THIS passage of holy writ is found in the Epistle to the Hebrews, chap. i. 8. It is a quotation from the 45th Psalm, which originally was written in Hebrew, in which language the name *'el*, or God, occasionally is used to indicate strength, or mighty (as adjective) : see Strong.

The entire psalm is a prophecy concerning the Prophet whom Jehovah was to raise up from among the brethren (see Deut. xviii. 15-20). The Psalmist says, "My heart overfloweth with a goodly matter : I speak the things which I have made touching the king," not the King eternal, incorruptible, invisible, the only God, but concerning the prophet who was to be anointed king of the Jews ; and again, "Thou art fairer than the children of men ; grace is poured into thy lips ;

therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O mighty one, thy glory and thy majesty"; and further on the Psalmist says, "Thy throne, O God, is for ever and ever; a sceptre of equity is the sceptre of thy kingdom."

Evidently there was some doubt in the minds of the revisers concerning the proper rendering of the last clause, for we find it put in the margin, "Thy throne is the throne of God," etc., whilst in the text we read, "Thy throne, O God, is for ever and ever"; and from the textual rendering it is commonly inferred that the king (Jesus Christ) is one of three persons in the Godhead, each of whom is supreme; three in one, and one in three, and each possessed of the attributes of Deity. This view, although popular, we do not accept, and for the following reasons.

If the Hebrew word "el-o-heem"—which is always rendered God in our English Bible—had only one signification, our argument would at once come to an end; but in Strong's dictionary we find it has various significations. When used with the definite article it refers to the Supreme Being, God Most High; but when used without

the article it simply denotes greatness or strength, as magistrate, angel, judge, mighty one, etc. Thus, in Exodus xxi. 5 it is written, "If the servant shall say, I love my master, . . . I will not go free: then his master shall bring him to God," or, as the margin reads, to the judges. Three times in chapter xxii. of the revised version the word God (el-o-heem) is used to indicate judges; and in other parts of the Old Testament the same word is used to indicate angels; so that the word "God" when used in the Old Testament scriptures does not always mean God Almighty, the Supreme Being, and the Israelites understood it so.

In Exodus xxii. 28 it is written, "Thou shalt not revile God (el-o-heem, the judges), nor curse a ruler of thy people." But in chap. xxiv. it is written, "They saw THE God of Israel (the el-o-heem), and there was under his feet a paved work of sapphire stone." Here the definite article is used to denote the Supreme God, the Most High. On the other hand, in the 8th Psalm it is said of man, "Thou hast made him but little lower than God," that is, but little lower than (el-o-heem) the angels; so that this Hebrew word "el-o-heem"

—translated God in the Old Testament—is used in many instances apart altogether from the name of the Most High, and in a much lower sense.

Now, while the revisers of the epistle to the Hebrews have not given the alternative reading of this passage, the author of the epistle has given us illustrations of the greatness of God's second Son in flesh, which are altogether subversive of the doctrine of his deity; and while we do not use these illustrations as arguments, we cannot refrain from referring to them in confirmation of our point.

The Hebrews of St Paul's day knew that Jesus the carpenter of Nazareth had done many mighty works which were signs of his Messiahship; still they would not receive him as their king (the king spoken of in the 45th Psalm), and in order to remove the prejudice from their minds, St Paul shows from their own Scriptures that Jesus Christ is greater and mightier than any of God's ministers or prophets that preceded him, because he is the Son of God; a man begotten by the Most High, and consequently of royal descent; a man whom God appointed heir of all things, through whom also he made the ages.

St Paul shows the greatness of this man by the way in which God speaks of him in prophecy. "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" and again, "I will be to him a Father, and he shall be to me a Son"; and again, "When he bringeth in the first-born into the world (the world means the people), he saith, And let all the angels of God worship him," that is, let all the servants of God pay respect and honour unto him; "and of the angels he saith, Who maketh his angels winds, and his ministers a flame of fire; but of the Son he saith, Thy throne, O God (O el-o-heem), is for ever and ever, and the sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

In all this there is not the slightest intimation that Jesus Christ is God, the Supreme Being. From beginning to end the apostle asserts the greatness of the "mediator between God and men, himself man," and not the greatness of God the Almighty. His entire argument is, that Jesus

Christ is the Son of God, and that, "having become by so much better than the angels," "he is able to save to the uttermost them that draw near unto God through him." "Having been made perfect, he became unto all them that obey him, the author of eternal salvation."

St Paul was not a believer in the deity of Christ. According to the revised version his teaching is altogether different. In almost every epistle St Paul affirms and maintains the Old Testament doctrine of the oneness of Jehovah, God Almighty, and, inferentially, the separate existence and personality of the only begotten Son; which at once does away with the idea that Christ is God Most High. In proof of this statement we lay before the reader the following passages from his epistles :—

In Romans v. 12-15 he says—"Through one man sin entered into the world, and death through sin. . . . But not as the trespass, so also is the free gift; for if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many."

Again, in 1st Cor. viii. 4, he declares "there is

no God (Theos) but one. For though there be that are called gods, whether in heaven or on earth, as there are gods many and lords many, yet to us there is one God, the Father, through whom are all things."

Again, in 1st Cor. xv. 45, he says—"It is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. . . . The first man is of the earth, earthy; the second man is of heaven."

And again, in Eph. iv. 4, he says—"There is one body, and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all, who is over all, and in all, and through all."

And in Phil. ii. 9 he says—"Wherefore also God highly exalted him, and gave unto him the name that is above every name; that in the name of Jesus every knee should bow."

And again, in 1st Tim. ii. 5, he says—"For there is one God, one mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all."

And in the Acts xvii. 30-31 he says—"The times of ignorance God overlooked; but now he commandeth all men everywhere to repent: inas-

much as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

In these scriptures we have the deliberate, unqualified declarations of St Paul on this point ; a man who was a Hebrew of the Hebrews, an accomplished scholar, and an apostle of Jesus Christ ; a man possessed of the Spirit of God, and whose statements on doctrine are unquestioned. And as these statements are in perfect harmony with the sayings of Jesus, they do not, and never can, teach the erroneous doctrine of his deity ; and as prophets and apostles are in agreement in their declarations concerning the Christ, we must come to the conclusion that the word " God " (el-o-heem in Hebrew) was used by the prophet as an equivalent for " Mighty One," which is the word he employs when speaking of the king in the third verse of the Psalm.

In view of the numerous statements we have quoted from the epistles, we must also come to the conclusion that St Paul understood the word " God " in this sense when he quoted this pas-

sage from the 45th Psalm, which originally was written in Hebrew. Moreover, the phraseology of the text shows clearly that the prophet's mind was directed to the duration of the kingdom and the throne, as much as to the greatness of him who was to sit upon it, for his words are, "Thy throne . . . is for ever and ever," or, as the revisers have put it in the margin in the Old Testament, "Thy throne is the throne of God," which alters the entire meaning of the passage, and brings it into harmony with St Paul's doctrine of "one God, one mediator between God and men, himself man," while the context of the Psalm affords ample proof that the word "el-o-heem" (God) was used by the Psalmist as a superlative touching the king, who was to be anointed with the oil of gladness above his fellows, the sceptre of whose kingdom is righteousness.

This kingdom primarily is the kingdom of God. Hence it is spiritual and everlasting. God, the eternal God, the Supreme Being, reigned in this kingdom until he raised up his second Son Jesus, the last Adam, and anointed him king at Jordan; thus it is written, "I have set my king upon my holy hill of Zion"; and in Psalm lxxxix.

it is written, "I have laid help upon one that is Mighty; I have exalted one chosen out of the people"; and in verse 26, "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. I will also make him my first-born, the highest of the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him."

All this is concerning the Son—the king, of whom the prophet speaks in the 45th Psalm, whom he calls "Mighty One"—and concerning whose "throne" the revisers of the Old Testament give the alternative rendering thus: "Thy throne is the throne of God."

It is written in St Paul's first epistle to the Corinthians xv. 24, "Then cometh the end, when he shall deliver up the kingdom to God, even the Father. . . . For he must reign, till he hath put all his enemies under his feet. . . . For, he (God) put all things in subjection under his feet. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

Such statements from the pen of an inspired

apostle show clearly that St Paul was not a believer in the deity of Christ, but a believer in the perfection of his manhood. Thus, while the kingdom is everlasting and the throne is for ever, Christ's government is provisional and temporary; his authority is confined to things spiritual and to the Church of God, over which he now reigns. All things that pertain to this kingdom have been delivered unto him of the Father, and his authority herein is unquestionable; but his reign is not for ever and ever. The time will come when the affairs of the world will be wound up and the final settlement take place. The books will be opened, and the dead be judged out of the things that were written in the books; Christ's work of salvation will then end, and his reign in the Church terminate.

Now, it were worse than useless to exaggerate on either side of this great question—to lower, or unduly exalt, the status of our Lord Jesus Christ; but we cannot allow a few texts of Scripture, taken from the florid writings of the Hebrews and from the fourth gospel, to override the sayings of Christ and his apostles concerning the only true God; especially when we find that the word "God"

has different significations in the Old Testament Scriptures.

When we take a survey of the Scriptures from Genesis to Malachi, we find a vast number of statements concerning Jehovah the Supreme Being, the Giver of Life, and that "Jehovah our God, Jehovah is one." When we turn to the New Testament Scriptures we find that Jesus Christ declared that his Father is "the only true God," and that he taught his disciples to pray to "our Father which art in heaven": a law of the kingdom which he never reversed. When we take into account that throughout the entire Acts of the Apostles the men who were filled with the Spirit, and who spake as the Spirit gave them utterance, never once called Jesus Christ "God"; and when we learn from a great Hebrew scholar that the Hebrew word "el-o-heem," rendered God in the Old Testament, does not always mean God the Supreme Being; and lastly, when we find the word "God" applied in the Old Testament Scriptures to magistrates, to judges, to angels, and to mighty men, we are convinced that theologians are not justified in saying that Jesus of Nazareth, the anointed of God, is one of three persons in

the Godhead, seeing that the doctrine is founded on translations so ambiguous.

Theologians have no warrant for saying that the word "God," as used in Isaiah ix. 6, in Psalm xlv. 6, and in Hebrews i. 8, means God Almighty, the Supreme Being. In fact, when the Hebrew word "el-o-heem," rendered "God" in these passages, is regarded as God Almighty, the entire Scriptures are strained out of course, and discord instead of harmony ensues; whereas, in these and kindred passages, if we accept the word "God" in its modified sense as "Mighty One," we shall find every Scripture given by inspiration of God is in perfect harmony with St Paul's statement that there is "one God, one mediator between God and men, himself man, Christ Jesus"; and that God Most High and Jesus Christ appear in their proper relation as Father and Son, and not as two Almighty Beings incorporated in one.

It is evident that there are two personages brought under notice in the 45th Psalm, one who blesses and one who is blessed; and St Paul says that "without dispute the less is blessed of the better"; and while in this Psalm and elsewhere

both the Father and his Son are called el-o-heem, or God, Dr Strong's rendering of the word "el-o-heem" is confirmed by Christ's own statement, "The Father is greater than I." The Father self-existent, eternal and omnipotent, who blesses; and the king, the Son, only begotten and subordinate, who is blessed: for the less is blessed of the better.

The king who is "blessed" is el-o-heem or "Mighty One," and is commanded to gird his sword upon his thigh (the sword of the Spirit which is the word of God); and concerning this king the prophet says, "Thou art fairer than the children of men."

Now, if the king who is "blessed" were omnipotent and eternal, the second person in the Godhead, it would be absurd of the prophet to say, "Thou art fairer than the children of men." It would be indeed marvellous if an inspired prophet compared the second person in the Godhead with the children of men! Theologians no doubt will say that the prophet was speaking of the king as a man, which we think would be correct; but they also say that he is God, the second person in the Godhead, who was sent down

from the skies to be incarnated and become man, in order to redeem the lost race, which is an interpolation we cannot allow. We must take the Psalm as it is written, and see what was in the prophet's mind when he said concerning the king, "Thou art fairer than the children of men."

The prophet could see that the king, the "Mighty One," was to be a child begotten by God himself, and therefore of heaven and not of men : a Son, not by adoption but by generation. Therefore the child when born would be holy, and, consequently, would be fairer than the children of men, who are by nature unholy. The children of men are conceived in sin and shapen in iniquity, but the king of the Jews was not shapen in iniquity ; Jesus of Nazareth was a perfect man, perfect in spiritual comeliness, possessing the divine nature unimpaired ; his heart was pure and his mind perfect, which made the sum of the difference between this child of God and the children of men, whose hearts naturally are impure and imperfect. Hence the prophet's declaration, "Thou art fairer than the children of men," "Grace is poured into thy lips."

The king is the prophet whom Jehovah told

Moses he would raise up from among the brethren and put his words into his mouth, and that he would speak all that he would command him; which explains how grace was poured into his lips, and also explains why the people wondered at the words of grace which proceeded out of the mouth of Jesus, who said to his disciples, "The words that ye hear are not mine, but the Father's who sent me" (John xiv. 24).

Again, the Psalmist says, "Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

This is remarkable language, and all the more remarkable because theologians say that the king who was to be anointed was the second person in the Godhead, who was sent down from the skies to be incarnated; and in proof of this theory they quote this passage from the 45th Psalm: "Thy throne, O God, is for ever," although we read in the 7th verse, "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." What, then, did the prophet mean by the words, "God, thy God, hath anointed thee"? Are we to understand that one Almighty Being

anointed another Almighty Being? that one Supreme God anointed another Supreme God "above his fellows"? No. Such doctrine is found in hymns, but not in the revised version of the Scriptures. We are to understand the prophet as speaking words of common sense, words that harmonise with the Scriptures of truth, words that are reasonable, and that appeal to reasonable beings.

There must be some sensible way of explaining these words, or they never would have been written; and the only sensible explanation is on the theory of "one God, one mediator between God and men, himself man, Christ Jesus," which is the doctrine of the apostle Paul.

After this prophecy was fulfilled at Jordan, by the anointing of Jesus in the Spirit, and after his crucifixion and resurrection from the dead, he said unto Mary Magdalene, "Go unto my brethren and say unto them, I ascend unto my Father and your Father, and my God and your God." These words, "My God and your God," when placed alongside the Psalmist's words, "God, thy God," are so related that neither argument nor Scripture can sunder them. They show

clearly that Jesus Christ was not God the Supreme Being, but confirm the truth of the words of St Paul, that Jesus was a man, a perfect man, and a "Mighty One" when anointed in the Spirit and in power; a man who stood in the relationship of a Son to a Father: and his disciples stood in the same relationship when "regenerated" and "born of the Spirit"; only they were sons by adoption, while Jesus was a Son by generation. His disciples, when born of the Spirit, could cry, "Abba, Father"; "the Spirit itself bearing witness with their spirit that they were children of God"; and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that they suffered with him, that they also might be glorified with him. Thus Christ and his disciples were brethren, not according to the flesh, but the Spirit.

All this is explanatory of the Psalmist's statement, "God, thy God, hath anointed thee with the oil of gladness above thy fellows," with which St Paul's doctrine of "one God, one mediator between God and men, himself man," is in perfect agreement.

Again, let us see what the prophet meant by

"above thy fellows," for it is certain that God the Supreme Being had no fellows. He meant that the king was to have disciples who would be partakers with him of the divine nature, and that these disciples would be his associates and companions, and therefore his fellows. Hence he said to Mary, "I ascend unto my God and your God," showing clearly that God the Supreme Being was their God and Father in common, and that Christ and they were brethren: or, as the Psalmist says, his "fellows." In the 22nd Psalm it is written, "I will declare thy name unto my brethren; in the midst of the congregation will I sing praise unto thee." And again, Christ's own words are to the same effect: "Behold my mother and my brethren." "My brethren are they that hear the word of God and do it." "Go tell my brethren that they go into Galilee, and there shall they see me." And in the epistle to the Hebrews ii. 11, it is written, "Both he that sanctifieth and they that are sanctified are all of One (that is, of one Father, God), for which cause he is not ashamed to call them brethren." And lastly, in the final judgment of the great day, "The king shall say to them on his right hand,

'inasmuch as ye did it unto one of these my brethren, ye did it unto me.'"

These brethren undoubtedly were his fellows, concerning whom the prophet spake in this Psalm, and most assuredly he was anointed above them, "anointed with gladness"! Was he not filled with gladness when at Jordan the heavens were opened unto him and the voice came to him saying, "Thou art my beloved Son, in thee I am well pleased"? Was he not then in the presence of his Father, in whose presence "there is fulness of joy, and in whose right hand there are pleasures for evermore"? Moreover, it is written in the 21st Psalm, "The king shall joy in thy strength, O Jehovah, and in thy salvation how greatly shall he rejoice! . . . Honour and majesty dost thou lay upon him, for thou makest him most glad for ever. Thou makest him glad with joy in thy presence, for the king trusteth in Jehovah, and through the lovingkindness of the Most High he shall not be moved."

The revised version of the Scriptures, and especially the New Testament, when properly understood, affords abundant evidence that Jesus Christ is neither God Most High nor the second

person in the Godhead, but simply a perfect man raised up by the Most High for a specific purpose. Did not the Most High beget him of a virgin and equip him for the work to which he appointed him? Did he not anoint him in the Spirit and in power—power to do signs or miracles? Did he not raise him from the dead and give him glory? Did he not give him to be head over all things to the Church, and appoint him heir of all things? Did he not ordain him to be judge of the quick and dead? And moreover, did not St Paul tell the Corinthians that when the end cometh, Christ himself, the last Adam, the only begotten Son, shall be subjected to him that did subject all things unto him, that God may be all in all?

These things are said of "the mediator between God and men, himself man, Christ Jesus," and not concerning God the Almighty; and while it is written in the 45th Psalm and in the epistle to the Hebrews, "Thy throne, O God, is for ever and ever," we must not imagine that the king, the "Mighty One" of this Psalm, is Jehovah, the Supreme God, the Almighty; neither ought we to believe that St Paul quoted this passage to

prove the deity of the Christ, otherwise he never would have made the statements we have already quoted from his epistles. In Hebrew idiom, the king, the Son, is "Mighty One"—mighty through the power of the Spirit given unto him "without measure." He is the image of God, the second Son of the Father, to whom the Most High spake at Jordan, and in whom he was well pleased. And, having been obedient unto death, "God highly exalted him, and give unto him the name that is above every name; that *in* the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"; and finally, in the Acts of the Apostles St Peter says that "God made him both Lord and Christ, this Jesus whom they crucified" —a statement which does not consort with the doctrine of his eternal sonship and deity.

# "BEFORE ABRAHAM WAS, I AM"

## "BEFORE ABRAHAM WAS, I AM"

JESUS, the only begotten Son, had two entities—one, the carpenter of Nazareth; the other, the Christ of God. During his life in Nazareth he spake as the carpenter of Nazareth, and after he was made Christ he came into the world and spake and acted as the Christ, which gives some of his sayings a colouring as though he had personal existence before he was born. In his capacity as Christ he said to the Jews, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." And again he said to the Jews, "Before Abraham was, I am"; which saying has led multitudes to believe that he had personal conscious existence "before anything was made that was made." But this was not so. Jesus here spake in his official capacity as the Christ of God: and as Messiah or Christ

means "anointed," the question is, how, and in what way, did Christ exist before Abraham, seeing there was not an anointed person until Jesus was anointed at Jordan?

Theologians may say that Jesus here spake as the only begotten Son which was in the bosom of the Father from all eternity, and therefore before Abraham; but the Scriptures do not say he "WAS" in the bosom of the Father. St John says he "IS" in the bosom of the Father (see his gospel, chap. i. 18), and the student who does not distinguish between "WAS" and "IS" may be left to his own reflections, for these two words make the sum of the difference in our argument. Moreover, the Scriptures do not say that the Son was begotten in eternity, but they do say he was begotten and born in Bethlehem—and we must not depart from the Scriptures. As matter of fact, there is not one word either in the Old or New Testaments concerning the Son of God being eternal; hence the question remains as to how and in what way the Christ existed before Abraham. Our answer is: He existed in the purpose and promises of God.

In the Acts, chap. xiii. 23, it is written, "Of

this man's seed hath God *according to promise* raised up unto Israel a saviour"; by which statement we see that a Christ was purposed and promised all down the ages, until, in the fulness of the times, Jesus was begotten and born and anointed, or made Christ. Hence it is manifest that a Christ was before Abraham, but only in the purpose and promises of God, who sees things that are not as though they were.

Jesus of Nazareth was aware of this promise, and having been made Christ at Jordan, he then spake in his new entity as Messiah. He spake in his official capacity as the Christ of God when he said, "Before Abraham was, I am"; and in making this statement he simply referred to his existence in the purpose of God, which view is confirmed by the fact that Christ was foreknown at that period, and therefore in futurity.

St Peter says that "Christ was foreknown before the foundation of the world," and as foreknowledge has relation only to things purposed, it is impossible that Christ could have had PERSONAL CONSCIOUS EXISTENCE before Abraham.

Christ's sayings often were paradoxical, and this saying is not an exception; nevertheless Christen-

dom receives it as literal, which has led to the belief that Jesus is God as well as man. Jesus did not intend the Jews to understand that he lived before Abraham, or had conscious existence before Abraham. He intended them to understand that he was the seed of the woman—the promised Christ, whom God promised "in the beginning" —the prophet whom God said he would raise up from among the brethren—the Son whom he was to set upon his holy hill of Zion.

In confirmation of this view we read in the 16th chapter of St John's gospel that Jesus said unto his disciples, "These things have I spoken unto you in parables: the hour cometh when I shall no more speak unto you in parables"; which words intimate plainly and without circumlocution that many of Christ's sayings are not to be understood in their literal sense, but are to be construed in their relation to things spiritual.

Jesus could not have spoken these words before he was anointed. It was after he was made Christ that he uttered those mystical sayings found in the fourth gospel, which have led so many of his disciples to believe that he was from everlasting.

It should be clearly understood that Jesus was not Christ when he lived in Nazareth. He was the Son of the Most High from his birth, but not Christ until he was anointed at Jordan, which is such a manifest truism that it does not need proving.

There is not one statement more definitely set forth in the Scriptures than the words of St Peter recorded in Acts x. 37, viz., "That saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him in the Holy Spirit and in power." And what we now emphasise is, JESUS, HAVING BEEN MADE CHRIST AT JORDAN, HERE SPAKE IN HIS NEW ENTITY AS MESSIAH. He spake as the "chosen servant" upon whom God had put his spirit (see Isaiah xvii.). In illustration of this we take the case of a peer of the realm made Viceroy of Ireland. When placed in office his private entity ceases; he then speaks in his official capacity. And so with our Lord Jesus Christ. When anointed, he spake in his new entity, he spake as the Christ of God.

The facts of the case are unalterable; but the

gospel history has become so encumbered and confused with metaphysical speculations and abstract theories that exaggerated ideas have got into the minds of Christians concerning the Son whom God raised up to redeem and to save. We have already shown, at least in part, that God equipped him for the work he was to accomplish ; but men seem to ignore all this in their desire to deify the Christ. They seem to have forgotten that the first man Adam was a son of God, and that Jesus and he were brothers. They seem to have forgotten that the entire race of mankind is akin to God—for we also are his offspring, and in very deed the grandchildren of God Almighty,—and yet, notwithstanding all this, Jesus has been deified in hymns and in creeds, in contravention of his own statements, and, consequently, to the discrediting of the Almighty, who hath repeatedly said he will not give his glory to another.

Christ existed all down the ages in the promise — which was sufficient unto salvation — until Jesus was made Christ at Jordan, after which he could truthfully say, "Before Abraham was, I am." Only in this way can this saying be explained without making additions to the canonical

Scriptures. Christ's statement to the Jews is mystical, and may be classed with another of his sayings, viz., "This is my body." It relates simply to the fact that a Redeemer and Saviour was in the mind and thoughts of God, until the promise was given in Eden, and repeated all down the ages until Jesus was made Christ at Jordan. Then, and then only, did Christ exist in person, and that person was Jesus of Nazareth.

As we have already said, all things originated in the mind of God, and a Christ to redeem was not an exception. Christ was in the promise until Jesus was anointed; which is the beginning and end of our argument.

# NAMES ATTRIBUTED TO THE CHRIST

## "HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR, MIGHTY GOD, EVERLASTING FATHER, PRINCE OF PEACE"

THIS passage is taken from the 9th chapter of Isaiah, and is understood to be a prophecy concerning Jesus of Nazareth, the high priest of our confession, whom God anointed and sent into the world from Jordan.

It is written, "Behold, a virgin shall conceive and bear a son"—a son of the Most High, for God was to beget him; therefore it is written, "The zeal of Jehovah of hosts shall perform this." And his name was to be called "Wonderful, Counsellor." Why? Was it because he was the second person in the Godhead? No; but because God was to put into his mouth the words he should speak; which shows that he

was a man and not the Almighty. Here we are necessitated again to repeat from the 18th Deuteronomy what God said unto Moses concerning this man whom he made "both Lord and Christ," viz., "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

This great statement which Jehovah made to Moses was endorsed by the prophet himself when he said to his disciples, "The word which ye hear is not mine, but the Father's who sent me." It is written in the 11th of Isaiah, "There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of Jehovah shall rest upon him: . . . and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

These statements of divine truth bear directly on our subject, by revealing the source of the marvellous wisdom and knowledge which Christ

displayed in the course of his three years' ministry. Moreover, the passage from Deuteronomy is twice quoted in the Acts of the Apostles, and also in St John's gospel, which confirms its genuine character.

In this passage we have a formal declaration of a great truth,—that the words of wisdom which were spoken by Jesus Christ were put in his mouth by the Supreme Being, thus constituting him a prophet, "mighty in word and deed before God and all the people," so that it was said of him, "Never man spake like this man." Hence, the words of grace which proceeded out of his mouth were not his own, but in fact the words of God, who said, "I will put my words in his mouth, and he shall speak unto them all that I shall command him." Here, in passing, we may say that this text contains a warning which all men should carefully ponder, viz.—"It shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

This statement in Deuteronomy is a revelation of the nature of the position in which Christ stands to Jehovah in the economy of grace—a

position which is incompatible and utterly at variance with the popular notion that Jesus is God as well as man : an opinion which evidently got into men's minds through taking for granted that the power which Jesus possessed was primarily his own and not another's ; but of all the facts recorded in the New Testament Scriptures, there is not one more clearly and definitely stated than this : "God anointed him with the Holy Spirit and with power."

Here we have revealed the secret of the unparalleled wisdom of Jesus of Nazareth, whom the Most High anointed in the Spirit at Jordan. No wonder that the people "wondered at the words of grace which proceeded out of his mouth," for the spirit of Jehovah rested upon him ; "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah ; and his delight shall be in the fear of Jehovah." See Isaiah xi. 2.

These statements by Moses and Isaiah indicate clearly that Jesus, "the righteous one," was a man to whom God gave his spirit without measure, with power to do signs or miracles ; they

show clearly that the wisdom and knowledge and understanding which Christ displayed were not inherent but derived, while he himself says that power was given unto him ; a fact to which we often refer in these pages.

In this passage we have one of the most remarkable statements recorded in the Old Testament ; and all the more remarkable because Christ endorsed it when he said to the Jews, "The word that ye hear is not mine, but the Father's who sent me" ; and we have already shown from the Scriptures that Christ was not sent from the skies but from Jordan.

Again, this statement by Moses is verified by St Paul in his epistle to the Hebrews, where it is written, "God, who at sundry times and in divers manners spake in time past unto the fathers in the prophets, hath in these last days spoken unto us in a son" : so that God the Almighty, whose word liveth and abideth, is speaking all the time—speaking through his prophets, of whom his only begotten Son was chief.

These passages form a connecting link between the Old Testament and the New ; between Moses and the prophets, and Christ and his apostles ;

each and all of whom declare there is no God but one; the God and Father of our Lord Jesus Christ,—his Father and our Father, his God and our God, who spake all things into existence, and hath commanded us to hearken unto his words which this great prophet hath spoken in his name.

# "MIGHTY GOD"

## "MIGHTY GOD"

In analysing this prophecy, we would draw particular attention to the radical change which the revisers have made in the rendering of the text, by deleting the definite article which the translators placed before the names given to the Son. In the authorised version it is rendered "THE" Mighty God, while in the revised version it is "'Mighty God,' Everlasting Father, Prince of Peace," which effects a complete change in the doctrinal teaching of the passage, indicating that the Son is neither God the Supreme Being nor the second person in the Godhead; which brings this Scripture into harmony with Christ's prayer to the Father, viz.—"That they may know thee, the only true God, and Jesus Christ whom thou hast sent." For although the Son was to be called Mighty God (Mighty 'êl),[1] this name does not signify God

[1] See Strong's dictionary.

Almighty unless it has the article before it, so that its use in this regard was simply indicative of strength, which is in accordance with the 45th Psalm, wherein the Son is called "Mighty One."

We learn from the preface of the revised version of the Old Testament that the translators of 1611 rendered this passage from the "Massoretic text," which the revisers say is of no very great antiquity, and in which the definite article is placed before the names to be given to the Son. The revisers of 1881, however, had access to manuscripts of much earlier date, in which the article does not appear before the names, showing clearly that the scribes of after days had added the definite article for reasons of their own. This error is now corrected in the revision of 1881, in which the article is deleted, and the text brought into its original form. Hence it now reads, "Mighty God," that is, Mighty 'êl, which is in consonance with the sayings of Jesus and with the writings of his apostles.

To explain this more fully we must repeat, as briefly as possible, what we said in a former chapter concerning the word 'êl (God), which has a twofold meaning in the Scriptures of the Old Testament.

In the Hebrew Scriptures, when the definite article is placed before the word "el-o-heem" (God in English), it indicates specifically the Supreme God, the Almighty. But this word is sometimes used without the article, and in such cases it does not point to the Supreme Being, but is used as a superlative to indicate strength : thus it is occasionally applied to magistrates, and angels, and judges, and to great personages. The prophet used it in this sense when he spake of the Son as Mighty 'êl—Mighty God, which pointed to the greatness of the man upon whose shoulder the government was to be placed. St Paul must have understood it in this sense when he declared, "There is no God but one ; for though there be that are called gods, whether in heaven or in earth, . . . yet to us there is one God, the Father, of whom are all things, . . . and one Lord Jesus Christ, through whom are all things." And as Jesus was made Lord and Christ when he was thirty years old, it is unreasonable to say that Jesus is God in the New Testament sense.

The doctrine of Christ's deity is read into the Scriptures and not out of them, and mainly through the medium of hymns, which have done

more to spread error on this and kindred subjects than all the sermons that ever were preached in Christendom. There are hymns extant which distinctly assert that God was born, and was crucified, and that God died, which is strange language to put into the mouths of professing Christians in the twentieth century.

Jesus was born of a woman, but God never was born of anything. Christ suffered, "the just for the unjust, that he might bring us unto God," but God never suffered. God never was crucified, dead nor buried. God never died, neither was he raised from the dead. "We believe that Jesus died and rose again," and that "them also that are fallen asleep in Jesus will God bring with him"; but we cannot go further than this, even though a seraph made hymns that taught the contrary. We read that Christ "for the joy that was set before him (set before him as an incentive to obedience) endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."

There are Christians who believe that Jesus is God, and they pray to him; and there are millions who believe that Mary is the mother of

God, and they pray to her; while Jesus taught his disciples to pray to the Father. What, then, is to become of the Jew amidst this turmoil of Christian belief? for the God of his fathers is One—the God of Abraham, Isaac, and Jacob.

The Jew will not believe that Jesus is God, the second person in the Godhead, and yet Christendom demands that he should. St Paul sides with the Jew when he says, "There is no God but one"; and again, "For there is one God, one mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all." This is the doctrine for both Jew and Gentile; "for neither is there any other name under heaven given among men, wherein we must be saved."

# "EVERLASTING FATHER"

## "EVERLASTING FATHER"

The meaning of this name can be found only in the Old Testament Scriptures, wherein the priests of the Most High God are called fathers, although they were not fathers in the sense in which the word "father" is generally understood.

The marginal reading is "Father of Eternity," but this rendering gives us no assistance in solving the mystery of the why and the wherefore. We must turn to the Old Testament records for a clue to the meaning of this name, which primarily belongs to Jehovah, the Creator and Former of all things.

In the early days of the Hebrew nation, the name "father" was given to an instructor or head of a community, a counsellor or guide of a family. In Genesis xlv. 5 we read that Joseph told his brethren that God had sent him before

them to save life, and that God had made him a father to Pharaoh and lord of all his house, just as Christ was made Lord of the Church, which is called God's house. Thus the word "father" had a double meaning amongst the Israelites. In this case it meant an instructor, a guide or counsellor, as Joseph was to Pharaoh in his perplexity. Again, in the book of Job, chap. xxix. 16, we find Job saying, "I was a father to the needy, and the cause of him that I knew not, I found out." These instances are sufficient to show in what way the word "father" was used in the days of the prophets of Israel.

We turn now to the history of the sons of Levi, whom Jehovah, the God of Israel, appointed to be priests, to minister in the tabernacle and to offer sacrifices unto Jehovah for the sins of the people. It is written in the first chapter of Numbers that Jehovah said unto Moses, "Appoint thou the Levites over the tabernacle of the testimony, and over the furniture thereof; they shall bear the tabernacle and shall minister unto it, and shall encamp round about the tabernacle."

Again, in Numbers iii. 40 Jehovah said unto Moses, "Number all the first-born males of the

children of Israel, . . . and thou shalt take the Levites for me instead of all the first-born among the children of Israel."

Here we see that all the first-born of the Levites were to be priests, which is confirmed by St Paul in his epistle to the Hebrews.

We now turn to the book of Judges, chapter xvii., where we read of a young Levite, a priest, who was "in search of a place where he could sojourn, and he came to the house of Micah as he journeyed. And Micah said unto him, Dwell with me, and be unto me a father and priest, and I will give thee ten pieces of silver by the year, and a suit of apparel, and thy victuals. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons."

Again, in the 18th chapter we read of six hundred men of the Danites who were out on the war-path, "And they came to the house of Micah, and five of them went into Micah's house and fetched out the graven image and the other appurtenances of worship; and the priest said unto them, What do ye? And they said unto him, Hold thy peace, and go with us, and be to us a father and a priest; . . . and the priest's

heart was glad, and he took the teraphim and the graven image and went with them."

Here a young priest is called "father," which signified an instructor or teacher; and in Isaiah it is written, "I will call my servant Eliakim, . . . and I will commit the government into his hand, and he shall be a father unto the inhabitants of Jerusalem." So that the priests of the Most High God were called fathers, although not parents of children, and the priests of Rome in our own day are called father, in imitation of the Levitical priesthood.

Having now made it clear that in this connection the word "father" had not reference to God, the Father of the spirits of all flesh, we proceed to show how it was the name "father" was given in prophecy to the Son who was to be born of a virgin.

In the first place, the Levitical law was typical of redemption by blood, and its priesthood was typical of the Christ, the prophet who was to come into the world; so that when Jesus was sent from Jordan he came as the Christ prefigured in the Levitical law, and his coming was the death-knell of that law, with its types and shadows, and its priesthood.

Jesus then became the high priest of our confession, and as such he is a father to the house of God, that is, a guide and counsellor, an instructor and teacher to the Church. Thus, as Joseph was a father to Pharaoh, and the young Levite a father to Micah, and Eliakim a father to the inhabitants of Jerusalem, so Jesus the Christ is a father to the Church of God, which he purchased with his blood.

We now see that Christ is a "father" without being a parent; but independent of this he is an "everlasting" father, which seems to indicate conscious existence throughout eternity both past and future; for eternity proper had not a beginning and never shall have an end; and Christ being an everlasting father, it is affirmed that he had not a beginning. But, in many parts of the Scriptures, the word "everlasting" refers solely to perpetual existence in futurity—that is, from a point of time forward. Man's soul is everlasting, yet, like Christ's, it had a beginning; it is eternal from the point of its first conscious existence, but it does not date backwards into eternity past. God, the Eternal God, the Supreme Being, only is "from everlasting to everlasting," which includes

both eternity past and future ; while "everlasting" father is prospective, not retrospective, it embraces only the future. Thus Christ is an everlasting father from the time when he was made Christ until the end cometh, "when he shall deliver up the kingdom to God, even the Father, that God may be all in all" (1 Cor. xv. 24).

# TWO KINGS AND TWO DISPENSATIONS

# TWO KINGS AND TWO DISPENSATIONS

In searching the Scriptures we find records of a vast number of kings and rulers and judges, great and small, some good and some bad ; and amongst this crowd of potentates and rulers we find two kings standing out from all others—the king of Israel, and the king of the Jews—both of whom are first mentioned by Balaam in his prophecy concerning Israel, in Numbers, chap. xxiii., where it is written, "Jehovah his God is with him, and the shout of a king is among them" ; and in the 24th chapter, "His king shall be higher than Agag, and his kingdom shall be exalted ; God bringeth him forth out of Egypt."

In order to differentiate between these two kings, and understand their relation to each other and to the Israelites and to the world, it is our purpose to show that they are distinct and

separate personages, and not one and the same—one being Jehovah, the King eternal, incorruptible, invisible, the only God, and the other his Son and elect servant, raised up of a virgin: a man whom God anointed at Jordan, king of the Jews and ruler of the Church throughout all the world.

In the epistle to the Hebrews we are told that God spake in times past unto the fathers through prophets, and that in these last days he hath spoken unto us in a Son. These two periods in which he spake are called dispensations; one the dispensation of law, and the other the dispensation of the Spirit; in each of which God made a covenant with the children of Israel. The law of the first covenant is called the moral law (contained in the ten commandments), and the law of the second covenant is LOVE, "love out of a pure heart."

In ancient times, in the days of old, Jehovah (called LORD in our English translation) made various covenants with the children of men. He made one with Noah immediately after the flood, and one with Abram concerning his seed, who were to possess the land of Canaan.

Again, he made the covenant of circumcision, whereby the seed of Abram was to be distinguished from all peoples and nations; and, again, from Mount Sinai he made the great covenant with the children of Israel, which is called the moral law, a law which not only the Israelites but the whole world have transgressed, "for all have sinned and come short of the glory of God."

This covenant having been transgressed times and ways without number, Jehovah said he would make a new covenant with the house of Israel, long after he had given them the land of Canaan. This new covenant is spoken of in the prophecies of Jeremiah, xxxi. 31; a covenant which embodies the very essence of Christianity. Moreover, it is the last, the final covenant which Jehovah, God, will make with the children of men, seeing that it offers a new heart and a right spirit to both Jews and Gentiles, and embraces the restoration of the divine nature, which is essential to fellowship with God.

This covenant, as recorded by Jeremiah, xxxi. 31, is as follows: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:

not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people."

The first covenant made in Horeb placed the Israelites under a dispensation of law, while the new covenant placed them under a dispensation of grace; and concerning this new covenant it is written in Ezekiel, chap. xxxvi., "I will sprinkle clean water upon you, and ye shall be clean: . . . a new heart also will I give you, and a new spirit will I put within you." This new state of things is called the dispensation of grace, otherwise the dispensation of the Spirit.

The Old Testament Scriptures are largely taken up with the history of the chosen seed, the children of Israel, during the first dispensation, which continued from the days of Moses until the days of the prophet Malachi; and we would now draw

particular attention to the great Potentate and Lawgiver who ruled over them during its continuance.

In the early stage of this dispensation the Most High governed Israel through deputies chosen by himself; through Moses, and Aaron, and Joshua, and Gideon, and afterwards by minor kings and rulers chosen sometimes by the people and sometimes by himself, although primarily he was their King all the time. He dealt with them as a father with his children; he nursed them, instructed them, rebuked them, punished them, and as often forgave them, and still they provoked him by their unbelief and disobedience; they remembered not his goodness, they rebelled against him, and cast his laws behind their back, and slew his prophets which testified against them. Here we would direct the reader's attention to the 9th chapter of the book of Nehemiah, in which he will find one of the finest descriptions of God's dealings with the children of Israel that ever was penned by the hand of man.

But Jehovah, God, was more than a king unto this people; and to this point we draw attention because of its bearing on the doctrine of

redemption, as recorded in the New Testament Scriptures.

During the first dispensation and under the first covenant, Jehovah himself was their Redeemer, their Saviour and Deliverer; but the salvation was not from sin; and here is where confusion and misunderstanding have arisen. Men have thought that the Redeemer and Saviour of whom we read in the Old Testament is the same person as the Redeemer and Saviour in the New, which is not the case, seeing that one is "the Creator of Israel, their King"—the Creator of the ends of the earth—whilst the other is king of the Jews, the elect servant, the man Christ Jesus who redeemed the world from the curse; and moreover, as we shall shortly see, the salvation is totally different.

In Exodus xiv. 13 it is written, "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." And in 2nd Chronicles xx. 17, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you, O Judah and Jerusalem:

fear not, nor be dismayed, . . . for Jehovah is with you." And again, in 2nd Samuel vii. 23, "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, which thou redeemedst to thee out of Egypt, from the nations and their gods?"

Here we see that this redemption and salvation were not from sin; they were not the redemption and salvation which is in Christ Jesus: Far from it. They were redemption and salvation from their national foes; they were deliverances from their heathen enemies and the surrounding nations; while the redemption that is in Christ is from the curse of the law; and his salvation is the saving of the world from sin. This distinction must be observed and kept in mind if we are rightly to understand these two dispensations and God's dealings with the children of men.

Redemption during the first dispensation was physical and not spiritual; it was temporal and not eternal; it was redemption by the power of Jehovah, for we find it written in Isaiah xliii. 14,

"Thus saith Jehovah, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and I will bring down all of them as fugitives, even the Chaldeans, in the ships of their rejoicing. I am Jehovah, your Holy One, the Creator of Israel, your King." Again, in chap. xlix. 26, "I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood: and all flesh shall know that I, Jehovah, am thy Saviour and Redeemer, the Mighty One of Jacob."

At this point it is proper to say that "the Holy One of Israel" and "the Holy One of God" are not one and the same, as many people imagine. Jehovah is often called "the Holy One of Israel," and "the Mighty One of Jacob," but Jesus Christ is never called by these names; he is called the Holy One of God, because he is of God. "He is the Just One," the Holy One. Thus it is written, "Neither wilt thou suffer thine Holy One to see corruption."

Jehovah often calls himself "the Holy One of Israel, their Redeemer," "the Holy One of Israel, their Saviour"; and this redemption and salvation were from the power of the heathen—

the power of the Chaldeans, the Egyptians, and the Babylonians, into whose hands they had fallen time after time. Therefore we must not think that Jehovah, God Almighty, the Creator of the ends of the earth, and Jesus his Son are one and the same Redeemer and Saviour.

Again, it is written concerning the Israelites, "Jehovah shall redeem thee from Babylon, Jehovah hath redeemed thee out of the house of bondage. . . . Whom thou hast redeemed out of Egypt by thy great power, that made the depths of the sea a way for the redeemed to pass over."

Such passages are frequently found in the Old Testament Scriptures, but they have not any reference whatever to redemption by blood, or to salvation by faith in the seed of the woman, or to deliverance from sin, or to redemption from the curse of the law; but solely to deliverance from the bondage and tyranny of surrounding nations, who carried them captive into other lands. Jehovah redeemed them, but not with blood (this he had promised through the seed of the woman, which is Christ). Jehovah redeemed them with his outstretched arm and his mighty power at the Red Sea and at Jerusalem, when he destroyed

the Assyrian host with the breath of his mouth ; therefore he says he was their Redeemer, their Saviour, their Deliverer.

The redemption of the Israelites by Jehovah during the first dispensation must not be confounded with the redemption which Christ effected on the Cross, nor must the salvation of the Israelites from their heathen enemies be confounded with salvation from sin in the gift of the Spirit. These redemptive acts of the Great King had no relation to redemption and salvation under the new covenant, in which a new heart and a right spirit are experienced. The salvation which Jehovah wrought for Israel was temporal, and wrought for them in consequence of the covenant which he made with Abraham, Isaac, and Jacob concerning the seed in whom all the nations of the earth should be blessed. The new dispensation took the place of the old when Jesus was begotten and born ; so the herald angel said unto the shepherds, "There is born to you this day in the city of David a Saviour, which is Christ the Lord."

Here again we would emphasise the fact that the Saviour in the Old Testament dispensation

and the Saviour in the New are distinct and separate Beings ; as separate and distinct in their existence as King Edward the Seventh and his son, Prince George of Wales, just because they are father and son, and therefore cannot be one except in nature. We affirm and maintain that these two Redeemers, these two Saviours, have as distinct and separate personality as any earthly father and son could possibly have, and that no father and son can ever be one except in nature ; and this oneness of nature with the Father, Jesus most certainly possessed.

According to the Scriptures there have been two great covenants and two dispensations, two Kings, two Redeemers, and two Saviours, but only one Lawgiver, the great and eternal God, Jehovah, the Only God, whom St James says "is able to save and to destroy," "who doeth according to his will in the army of heaven and among the inhabitants of the earth," "whose voice is hailstones and coals of fire," "who thundereth with the voice of his Majesty," "for Jehovah Most High is terrible ; he is a great King over all the earth."

Again, according to the Scriptures, there have

been two mediators, Moses under the first covenant, and Jesus Christ under the new covenant, and St Paul says a mediator is not a mediator of one, but God is One ; and as Moses was Jehovah's messenger to Pharaoh and the children of Israel, so Jesus Christ is Jehovah's elect servant and messenger to the children of men. Moreover, as Moses spake God's words to Pharaoh, so Jesus Christ spake God's words unto the world in the sermon on the mount. Thus it is written in the 18th of Deuteronomy that Jehovah said unto Moses, "I will raise them up a prophet from among their brethren, like unto thee, and he shall speak unto them all that I shall command him."

Moses was raised up from among the Israelites to be a servant of Jehovah, and Jesus was raised up of a virgin to be the elect servant of the same Almighty Being. Moses was Lord under the old covenant, while Jesus was made both Lord and Christ under the new covenant, which is the dispensation of the Spirit ; and circumcision of the flesh is now circumcision of the heart. Moses and the Levitical law have passed away, while Jesus Christ and the law of love have taken their place, and these shall endure for ever.

Here the question may arise, were these two men on an equality? was there any difference between Moses and Christ? are we to consider these two men on a par? Certainly not; they differed essentially, and yet in only one particular. They differed in purity of heart. Moses was born with a disordered heart, a heart with its properties out of balance, while Jesus was born with a perfect heart and a willing mind. Jesus was perfect by nature, while Moses was imperfect. The father of Moses was a sinner, hence Moses was conceived in sin; while the Father of Jesus Christ was Jehovah, the Most High God, therefore he was born holy. Moreover, his kinsman the first Adam also was holy until he transgressed his Father's command. Sin disordered the first Adam's heart, and the disorder descended on his offspring throughout all generations. Nevertheless, Moses became a partaker with Christ; he became a partaker of the divine nature through the promises, which made him one with Christ and one with the Father. Moses was a son by adoption, while Jesus was a Son by generation. Moses was great, but Christ is greater, and the Father "is greater than all," for so saith our Lord

and Master. Christ is of God, who reconciled us unto himself through the death of his Son Jesus whom he anointed at Jordan, king of the Jews, making him both Lord and Christ and Head of the Church.

Jehovah, God Almighty, is the Creator of the ends of the earth, "who fainteth not, neither is weary"; while Jesus Christ is the seed of the woman, the prophet whom Jehovah said he would raise up of a virgin. One is Redeemer of the Israelites from the hands of their enemies, the other is Redeemer of mankind from the curse of the broken law. One is the Saviour of Israel from Egyptian bondage, the other is the Saviour of his people from their sins. One is the LORD God, the Almighty, the other is our Lord and Master and Teacher. One sitteth on the throne of the universe, the other on the throne of his father David. One is "the King of Glory," and the other is "king of the Jews."

Here again we would pause at the question as to who is the King of Glory, seeing it is generally understood that Jesus Christ is the King of Glory; but this is an error of gross ignorance. According to the revised version of

the Scriptures there is no King of Glory but One, and he is Jehovah, "whose glory is above the heavens," while "the heavens declare his glory, and the firmament showeth his handywork."

We read in the 24th Psalm: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in. Who is the King of Glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; yea, let them lift up, ye everlasting doors: and the King of Glory shall come in. Who is this King of Glory? Jehovah of hosts, he is the King of Glory."

Again, in the 6th of Isaiah it is written: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. . . . Then said I, Woe is me! for I am undone; . . . for mine eyes have seen the King, Jehovah of hosts."

This is not Jesus Christ, our Lord and Master; this is the Almighty Being to whom Hezekiah prayed, saying, "O Jehovah of hosts, the God of Israel, that dwellest between the Cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes and see; . . . now therefore, O Jehovah our God, save us. . . . And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand; and when men arose early in the morning, behold, they were all dead corpses." This is he who said, "Why do the nations rage, and the peoples imagine a vain thing? the kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed. . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

This is the Being whom the inspired writers say is "the King of Glory," who reigneth over the nations, "who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." And yet, notwithstanding, the immortal Handel, in his "Oratorio of the Messiah," says

that the man of sorrows "who was despised and rejected of men" is "the King of Glory"; and many popular hymnists say the same; while a famous "Te Deum laudamus" says distinctly, "Thou art the King of Glory, O Christ"; but these statements are without Scripture warrant, and altogether contrary to the fact. Men in times past have in their ignorance unwittingly exaggerated the truth, but there is no reason why such statements, whether in poetry or prose, should be sown broadcast in the virgin minds of the young in this enlightened age.

This habit of confounding Jesus of Nazareth with the Almighty Being who begat him by giving life to the seed of the woman; this jumbling of the names and titles that belong to Jehovah, with the names given to the Son whom he raised from the dead; this relic of the dark ages, is a blot on the theology of our time. According to the creeds and professors, Christ is eternal, Christ is God, Christ is Creator, and Christ is the King of Glory, to the exclusion of the Most High from his own world. Verily, the creedsmen have made many wonderful additions to the faith "once delivered to the saints";

so wonderful indeed that the mind is unable to grasp them ; therefore, they are called mysteries, which is all that can be said of them. Jesus of Nazareth is not the King of Glory, neither is he the God of Glory. Jesus is "the Lord of Glory," otherwise the Glorified Lord, who was anointed at Jordan "king of the Jews," and at the same time and place made "both Lord and Christ, and head over all things to the Church." Who then is the King of Glory? "Jehovah of hosts, Jehovah strong and mighty ; Jehovah, mighty in battle, he is the King of Glory."

Here we draw particular attention to an error which appears in both the authorised and the revised versions, viz., the substitution of the name "LORD" for "Jehovah," which change has wrought dire confusion in the minds of multitudes of intelligent people, who are bewildered by the name Lord being applied to both Jesus of Nazareth and God Almighty, and thus led to confound one with the other.

In the early days of the Hebrew nation the "fathers," for reasons of their own, changed the name of the Supreme Being from "Jehovah" to "LORD," for which change there was not any

authority, because God Almighty had given this name expressly to himself (see Exodus, chap. vi.); and the older translators, having found the name "LORD" in the original Hebrew, rendered it accordingly, with the result that the name "LORD," instead of "Jehovah," appears in the authorised version more than six thousand times.

This change has been the cause of endless confusion, and therefore of misunderstanding, to multitudes of readers, who, not being aware of the change, are evermore confounding the Supreme Being with the Son whom he anointed at Jordan; the Father being called LORD in the Old Testament, while Jesus is called Lord in the New. Hence we read in the Psalms and in Matthew's gospel, "The Lord said unto my Lord, Sit thou on my right hand, till I put thine enemies underneath thy feet," which saying is not understood by one in a thousand; again, we find it written, "Salvation belongeth unto the Lord"; and again, "Trust in the Lord and do good," etc. These and endless other passages in which the Father is called LORD instead of Jehovah render it impossible for ordinary readers to know exactly which Lord is meant; and the revisers, instead

of replacing the proper name, "Jehovah," have continued the use of the word "LORD," which simply perpetuates the evil, so that the generations to come will find the same difficulty in distinguishing which Lord is Jehovah and which the Lord Jesus.

In explanation of this, the revisers in their preface to the Old Testament say: "It has been thought advisable in regard to the word 'Jehovah' to follow the usage of the authorised version, and not to insert it uniformly in place of LORD and GOD, which when printed in small capitals represent the word substituted by Jewish custom for the ineffable name, according to the vowel points by which it is distinguished." This course, in a revision of the Scriptures, was altogether unwarranted. It perpetuates the error, and leaves the difficulty just where we found it. Moreover, the substituted name is frequently found in the revised version of the New Testament, where the name Lord, instead of Jehovah or God, is printed in exactly the same type as the word Lord when given to Jesus, which makes the "confusion worse confounded," causing us to protest against the continuance of the substituted name. The

difficulty, however, is not confined to the printed Bible. The name Lord is often used in the same indefinite way in the public services of the sanctuary, where such errors should be explained and made intelligible.

We have no hesitation in saying that the improper use of the name "LORD," instead of "Jehovah," has led multitudes to believe that Jesus Christ is the Jehovah of the Old Testament, which doctrine is preached in our own time; and until this error be rectified in the Scriptures, by inserting the name Jehovah instead of LORD, which the American revisers have done in their version, we do not see how the Christian world can rightly distinguish between the "LORD God of hosts" and the Lord Jesus Christ, whom "God raised up from the dead, and gave him glory."

There is yet one other question concerning these two Kings which requires to be cleared of the haze that surrounds it.

In the book of the Revelation it is written that Jesus Christ hath on his garment and on his thigh a name written, "King of kings and Lord of lords," and in St Paul's epistle to Timothy he says that "Jehovah is the blessed and only

Potentate, the King of kings and Lord of lords"; but these words of St Paul to Timothy have no more relation to Jesus Christ than the words in the Revelation have to Jehovah, the King of the Ages. In the epistle to Timothy the marginal rendering is, "King of them that reign as kings, and Lord of them that rule as lords." While Christ's kingdom is spiritual, his reign is in the kingdom of morals, and his authority is in the Church of God, and nowhere else.

In fact, these two Kings are as distinct and different as their kingdoms are different. "Jehovah sat as King at the flood; yea, Jehovah sitteth as King for ever," and his empire is universal; while Jesus was anointed at Jordan king of the Jews, to reign and rule over the Israel of God.

It is written in the book of Numbers, chapter xxiv., that Balaam said concerning Israel, "His seed shall be in many waters, and his king shall be higher than Agag," which evidently refers to the man who was anointed king of the Jews. Again, it is written in the 2nd Psalm, "I have set my king upon my holy hill of Zion," which also was said of Jesus the anointed; and it is written in the 89th Psalm, "I will make him my first-born, the

highest of the kings of the earth," a promise which was fulfilled when the Most High anointed his Son to be king of the Jews in the kingdom that is righteousness and peace.

In his epistle to the Hebrews, St Paul says that Christ was "made higher than the heavens," and as the heavens are higher than the earth, so also is the spiritual higher than the physical, and so also is the kingdom of morals higher than the kingdoms of the world. Christ being king in a spiritual kingdom, he is greater and higher than all the kings of the earth; and because this is so, the exalted head of the Church hath on his garment and on his thigh a name written, "King of kings and Lord of lords." But this honour and dignity did not transform the king of the Jews into the King eternal, incorruptible, invisible; it did not make Jesus Christ the high and lofty One that inhabiteth eternity, whose name is holy. Christ's exaltation was the result of his death on the cross, by which he redeemed the world from the curse and opened the way for mankind to return to their allegiance.

When God raised Christ from the dead he made him to sit at his right hand in the heavenly

places, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come"; and when he did so, he gave unto him this title of honour, "King of kings and Lord of lords," which constituted him "the highest of the kings of the earth."

In order to understand why Jesus of Nazareth "hath on his garment and on his thigh a name written, King of kings and Lord of lords," we must turn to the Old Testament Scriptures for the explanation.

In the 2nd Psalm it is written, "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed. . . . He that sitteth in the heavens shall laugh; the Lord (Jehovah) shall have them in derision. . . . Yet have I set my king upon my holy hill of Zion. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

This is Jehovah God the Father speaking in prophecy concerning the Son whom he was about to raise up and anoint king in the moral kingdom —the Son who is now exalted to his right hand.

Again, the 72nd Psalm is full of prophecy concerning the king whom Jehovah was to set upon his holy hill of Zion, thus,—"They that dwell in the wilderness shall bow (sink) before him, and his enemies shall lick the dust; the kings of Tarshish and of the isles shall bring presents. . . . Yea, all kings shall bow before him, all nations shall serve him." Again, in the 89th Psalm: "I also will make him my first-born, the highest of the kings of the earth; my mercy will I keep for him for evermore, and my covenant shall stand fast with him."

Here we may well ask the question: Was mercy to be kept for the second person in the Godhead? seeing that Christ has been deified in the creeds. We think not; for if Christ were God in the Christian sense, the language of these Psalms would be unintelligible. But this is not so: mercy was to be kept for the man who was to be anointed in the Spirit and in power; kept for the Son who was to be raised up in order to redeem his brother from the curse, and save God's people from their sins; and in order to this, he was to be king and governor and ruler in the Church of God.

In these prophecies and promises God revealed to his people Israel the exalted position in which he would place the man who was to be mediator between God and men, and in whose mouth God would put the words he should speak.

This man—the seed of the woman—was to be anointed king of the Jews, and being a Son of God Most High, he would be a mighty one—the highest of the kings of the earth ; therefore in the Revelation he is called "King of kings and Lord of lords." But there is a vast difference between the man who was anointed and the Being who anointed him. There is a vast difference between the King of the Ages, the King eternal, incorruptible, invisible, who dwelleth in light unapproachable, and the man who was anointed king of the Jews. We must not confound Jesus of Nazareth with Jehovah God Almighty. St Paul says that this man, "when he had offered one sacrifice for sins for ever, sat down on the right hand of the throne of God ; from henceforth expecting till his enemies be made the footstool of his feet."

In the 89th Psalm "the first-born of all creation" the Christ of God, is compared with the

kings of the earth, of whom he was made the highest; but Jehovah of hosts is higher. The King of Glory is not to be compared with kings of the earth; "for who in the skies can be compared with Jehovah? Who among the sons of the mighty is like unto Jehovah: a God very terrible in the council of the holy ones, and to be feared above all them that are round about him? O Jehovah, God of hosts, who is a mighty One like unto thee, O JAH? . . . The heavens are thine, the earth also is thine: the world and the fulness thereof, thou hast founded them."

God, by his power, through all creation reigns,
On earth beneath, through heaven's remotest plains:
Before his throne archangels meekly bow;
Suns are but shadows of his glory now;
Thunder his voice, the lightning of the sky
But a mere spark of his infinity.
He sways all worlds; at his supreme command
Deserts rejoice, and beauty clothes the land.
Millions of planets are but specks to him,
Systems are atoms; light itself is dim:
Kingdoms and monarchs vanish at his breath,
His smile gives life, his frown consigns to death.

DEAN BAGOT.

God is supreme, while Christ is subordinate. Christ, when the end cometh, shall deliver up the kingdom to God, even the Father, and shall himself be subjected unto the Father who begat him, and anointed him — raised him from the dead, and made him the highest of the kings of the earth ; but Jehovah is King of the Ages, the blessed and only Potentate, who ruleth by his power for ever, who looketh on the earth and it trembleth, who toucheth the mountains and they smoke ; "who only hath immortality, dwelling in light unapproachable ; whom no man hath seen nor can see ; to whom be honour and power eternal. Amen."

In the book of Job, chap. xxxviii., it is written that Jehovah answered Job out of the whirlwind and said, "Who is this that darkeneth counsel by words without knowledge ? Gird up now thy loins like a man ; for I will demand of thee, and declare thou unto me. Where wast thou when I laid the foundations of the earth ? . . . Whereupon were the foundations thereof fastened ? Or who laid the corner-stone thereof ; when the morning stars sang together, and all the sons of God shouted for joy ? Hath the rain a father ?

or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb; when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and prescribed for it my decree, hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?"

These passages have been collated from the Scriptures to show the greatness of the Infinite Being who called all things into existence, while Jesus of Nazareth was raised up of a virgin and anointed in the Spirit and in power,—power to do signs or miracles, which were simply his credentials to the world, showing that he was in deed and in truth that Prophet who should come into the world. Christ said to his disciples, "Of myself I can do nothing," "but the Father abiding in me doeth his works"; and again, "he that believeth on me, the works that I do shall he do also, and greater works shall he do because I go unto the Father."

This begotten Son—the kinsman and brother of the son who sinned—having been obedient

even unto death, God raised him from the dead and gave him glory. God highly exalted him ; God made him to sit at his right hand in the heavenly place, far above all rule and authority and power and dominion, and every name that is named, not only in this world but also in that which is to come ; so that the name that is on his garment and on his thigh is simply a title of honour conferred on the man who, at the command of the Father, and of his own free-will, redeemed us unto God with his blood.

# DIVINITY IN ADAM AND JESUS

## DIVINITY IN ADAM AND JESUS

In St Paul's epistle to the Philippians, chapter ii., it is written: "If there is any comfort in Christ . . . fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself. . . . Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God."

Now, what does all this mean? Did the apostle intend us to understand that Jesus Christ is God Almighty because he was in the form of God and on an equality with God? We are free to say he did not; for to do so would contradict a multitude of his own statements. The apostle was speaking of the mind that was in Christ Jesus,

"the mind is the measure of the man"—while "The carnal mind is enmity against God." All sinners "do the desires of the flesh and of the mind"; but St Paul says that true believers have the mind of Christ, while "to the unbelieving nothing is pure; both their mind and their conscience are defiled." The new covenant in its very essence is in relation to man's mind. In Jeremiah, chap. xxxi., Jehovah says, "This is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put my law in their inward parts, and in their heart will I write it." And St Paul, in his epistle to the Romans, beseeches them not to be fashioned according to this world, but to be transformed by the RENEWING of their mind; and he urges the Ephesians to the same thing.

Now the renewing of the mind means a new formation, a change from an old form to a new, a change from an old state of mind to the condition of mind which was in Christ Jesus, whose mind was in the form of God, and therefore on an equality with God. His mind was perfect and did not require renewing, and this was the basis of his greatness. He was not like the children

of men who need to be regenerated or born of the Spirit, and thus renewed in the spirit of their minds. Christ's heart was pure, and the desires of his mind were untainted by sin. His spiritual nature, like his Father's, was divine. And this mind which was in Christ Jesus is in all true Christians.

According to Strong's Greek dictionary the word "form" in this connection figuratively means "nature" — the nature, disposition, or character of God Most High, as distinguished from his attributes; so that the form of God and the nature of God mean one and the same. Jesus the Christ being a Son, he possessed the nature of the Father, his nature being perfect even as the Father is perfect. Hence the apostle says he was in the form of God and on an equality with God.

This, however, was not so with the Philippians, whose minds needed more perfect adjustment, in order that they too might be in the form of God, and be on an equality with him, that is, on an equality of nature.

St Paul here sets before the Philippians Christ as the standard to which they were to attain. They were to have the mind that was in Christ

Jesus. They were to be "perfect as their Master." They were to be "perfect as their Father which is in heaven is perfect"; and this perfection consisted of the form of God, otherwise an equality of nature, a perfection which Christ enjoined on his followers (see Matt. v. 48).

In 1st Cor. xv. 49 St Paul says we shall bear the image of the heavenly, which is Christ, who, "being in the form of God and on an equality with God," prayed the Father that his disciples might be "one even as we are one," which oneness most certainly includes all that the apostle here said of Christ; so that the mind that was in Christ Jesus, the form of God, the divine nature, this equality with God, or likeness to God, is the mark which the apostle set before the Philippians.

But equality with God does not include God's attributes. It embraces only the mind that was in Christ Jesus, who received power from God, and everything else he possessed; all things he possessed were of God, who made him both Lord and Christ, and head over all things to the Church. Jesus was divine in spiritual nature, which nature he inherited, not from his mother, but from the Father who begat him, and "anointed him with

the Spirit and with power." Christ was divine, and his people are divine, otherwise they miss the mark. Divinity is the goal; the standard measure of the Christian is Christ; and to attain unto this measure a man must be "born of the Spirit"; for, "except a man be born anew—or, from above—he cannot see the kingdom of God."

What, then, is divinity? Divinity is abstract—it signifies the quality of the Supreme Being. It is Godlikeness. To be alike in nature with God is to be divine; Godlikeness and divinity are the same. It is that quality of mind and heart that was in Christ Jesus, and this quality of mind, this divinity, is what every soul of man should possess.

Jesus Christ was both human and divine, and so also was his kinsman before he sinned. Adam's spiritual nature at one time was divine, for it is written that God made him in his own image, "in the image of God created he him"; and as it is repeatedly stated in St Paul's epistles that Jesus Christ is the image of God, we must therefore conclude that when Adam was created in the image of God he also was in the form of God,

and on an equality with God. Adam at one time was "perfect as his Father is perfect"; his heart was pure, and his mind one with the Father, until sin entered.

We have no hesitation in saying that the progenitor of the race, when placed in the garden (the garden is figurative) to dress it and to keep it, was as truly divine as Jesus was divine when working at his trade in Nazareth. At these two epochs of man's history—that is, when the first Adam was in Eden, and when Jesus was a carpenter in Nazareth—these two sons of God, so far as divinity is concerned, were exactly on a par until sin entered; both men were human, and both were divine. Like their Father they were holy, and could not be otherwise, seeing they were the direct offspring of God. They were sons of one Father, and therefore were kinsmen; and although Adam sinned, while Christ was obedient, still they were brothers, and we cannot ignore the relationship.

St Paul says that "in him (Christ) dwelleth all the fulness of the Godhead bodily," which means the fulness of the divine nature; for Godhead and divinity mean the same. But the fulness of

the Godhead is not confined to Jesus Christ; for the same apostle, when writing to the Ephesians, (iii. 19) says, ". . . that ye may be filled unto all the fulness of God," which evidently referred to the divine nature of God, thus making them one with God and one with Christ, who said to the Jews, "I and the Father are one," this signifying that they were one in divine nature.

God intended all men to be divine, and all men would have been divine but for their progenitor's sin. Adam sinned, and consequently mankind are conceived in sin, and are therefore without the divine nature of the original Father. So that the form of God, this Godlikeness, this divine nature, needs to be implanted in the mind and heart of all men, in order that they may correspond in nature to the Father, and thus be fitted for dwelling with him and his divine Son in glory everlasting.

Again, what is nature? Nature is the inherent quality of any given substance whether physical or spiritual; so that when God made Adam in his own image, his nature was the same in quality as his Father's, and therefore divine. The constituents of his soul were perfectly balanced and

pure, and the properties of his heart were in perfect order; perfect, even as the Father who made him is perfect. And yet, like a chronometer which the owner has put out of order by improper treatment, Adam by his wilful disobedience put the properties of his heart out of order. Therefore man's heart needs adjustment, to bring it into its original state of perfection; it needs its properties put in order and properly balanced, which is the restoration of the divine nature to man.

Now, so far as our mind can perceive, and our reason understand, the Supreme Being himself exists in an illimitable, boundless system of spiritual attributes which are perfectly balanced and pure, so that one never dominates another, and therefore cannot by any possibility get out of order, while his heart may be regarded as the centre of those fundamental and unalterable principles which are found in his word. Thus God is perfect righteousness, justice, goodness, and truth; God is love, and being Supreme and independent, he is under no law except to himself; while the perfect order in which these great attributes and principles exist, points directly to the nature of God, which is divine.

Now, the properties of Christ's heart were never put out of order by sin; they were in perfect balance and pure from his birth, and he kept them in this perfect condition. They were in his Father's form, and did not need to be adjusted or put in order. And the apostle says that Christ, "being in the form of God, thought it not a prize to be on an equality with God"—that is, on an equality of nature.

Christ's humanity united with divinity constituted him a perfect man, a man who was unique in the history of the race; and as all Christians are to be conformed to the image of the Son, who is the image of the Father, the invisible God, they also are to have divinity united with humanity; they are to be "perfect as their Master,"—"perfect as their Father who is in heaven is perfect." Hence, to bear the image of the heavenly implies divinity united with humanity. The divine nature of the Father and of his Son Jesus Christ is imparted to all who truly repent and believe the gospel. According to St Peter they become "partakers of the divine nature," and according to St Paul they become "partakers with Christ," partakers "of the Holy Spirit, and

partakers of Christ's sufferings"; for as Christ was perfected by suffering, perfected in love, and in all the graces of the Spirit, so, through the same process, his followers attain unto the same. They "attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." For as in Christ "dwelleth all the fulness of the Godhead bodily," so they also are to be "filled unto all the fulness of God" (see Eph. iii. 19).

Here again we come to the question concerning Christ coming down from the skies. St Paul says that Christ "emptied himself, taking the form of a servant, being made in the likeness of men." Of what, then, did he empty himself? Certainly not of the divine nature which he derived from his Father, for sin alone could effect such a change. He emptied himself of his rank as a Son who never sinned; he emptied himself of the honour and glory attached to the high position in which the Father placed him when he "made him both Lord and Christ," and appointed him heir of all things; which agrees with another statement of St Paul in his second epistle to the Corinthians:

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Christ was rich in the heritage of glory which descended upon him when the voice came to him out of the heavens: "This is my beloved Son, in whom I am well pleased." Of this glory and honour he emptied himself; he humbled himself so low that he had not where to lay his head.

The main question to be answered, however, is concerning the place where he humbled himself. According to many theologians, he emptied himself in the courts above, where they say he was with the Father in a trinity of three in one, and one in three; and that he humbled himself in coming down to earth to be incarnated and born, and die for the sin of the world.

This is a mystery, but not of the Scriptures. It is one of the mysteries of Babylon, a mystery brought over from Rome, a concoction of the figurative sayings of Jesus made by prelates of the olden time and handed down from the fathers to the children, and perpetuated, not in psalms, but in hymns and spiritual songs, which one

generation pass on to another. Men read the figurative sayings of Christ, and construe them as though they were literal, and then affirm that Jesus came down from heaven to be born of a woman—a mystery which paganism has not exceeded.

Christ did not empty himself in the skies, nor did he humble himself in the celestial regions, where the Father dwelleth in light unapproachable. Jesus did not humble himself until after he was made Christ at Jordan, where he was anointed "king of the Jews," and made rich in the honour that cometh from God only. He received from God the Father honour and glory when there came such a voice to him from the excellent glory, "Thou art my beloved Son." At Jordan he had been acknowledged as the Son of God; and as such he was the appointed heir of all things in the moral kingdom; and instead of taking the position to which his rank as a Son entitled him, he humbled himself and took the position of a servant, in order to do the work for which he had been raised up. And notwithstanding all this, theologians affirm that Christ emptied himself in the realms of glory, and that he humbled himself

in coming down to earth to be made flesh. They say that the Son existed as an Almighty Being before the world was, and that he was in the bosom of the Father from all eternity; while we affirm that Christ existed only in the purpose of God, which is confirmed by St Peter, who says that "Christ was foreknown before the foundation of the world."

This doctrine of the eternal sonship is mythological; it is a doctrine that priests taught the people before the Reformation, and which well-intentioned Protestants continued to teach after they came out from Rome. The Reformers built on the sure foundation, but in teaching that Christ literally came down from heaven to earth they built wood, hay, and stubble that will not stand the fire.

Hear what St Paul says in his first epistle to the Corinthians: "As a wise master-builder I laid a foundation; and another man buildeth thereon. But let each man take heed how he buildeth thereon. . . . If any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire."

Herein is a warning to all teachers of theology, and a warning also to ourselves ; and with these words of St Paul before our eyes, we say distinctly and without hesitancy that Christ did not leave his Father's throne to come down to earth ; that he did not empty himself in the celestial regions, and that he did not humble himself in the skies. It was after he was made Lord and Christ that he emptied himself, taking the form of a servant. He had been anointed at Jordan, and thenceforth was God's plenipotentiary to the world. He had work to do for the Most High, and "how greatly was he straitened till it was accomplished!" According to the prophet Isaiah, he was the "elect servant" raised up by the Most High to redeem the world from the curse ; and it was after he was invested in his office that he abased himself, or, as it is written in the authorised version, "made himself of no reputation," taking the position of a servant and becoming obedient unto death, yea, the death of the cross.

The summary of this passage to the Philippians is : Jesus of Nazareth, the begotten Son, was made Christ at Jordan, where God met him and told him he was his Son in whom he was well pleased.

God there and then gave him of his Spirit without measure, with power to work miracles, just as Moses received power to do signs or miracles when God sent him to Pharaoh. Jesus was then "Christ," and as the Christ, God sent him into the world. Hence he said to the Jews, "I came forth and am come from God; neither am I come of myself, but he sent me." And although he had been anointed "king of the Jews" and Lord of all things "pertaining to the kingdom," he came forth into the world without pomp or ceremony; he emptied himself of his royal status; he humbled himself, taking the form of a servant. He was begotten by the Most High and born of a virgin. Like the first Adam, he was the direct offspring of God, and consequently possessed the same nature as God; so that in this regard he was not only the image of God, but on an equality with God: an equality which is according to natural law, the law of primogeniture.

Adam also was the offspring of God: born without a woman—born of Jehovah himself, whose breath gave birth to man's soul; but, like Esau, he parted with his birthright, and being no longer a partaker of the divine nature—being no

longer on an equality with the Father, he was driven out until he would repent and believe in the seed of the woman, "slain from the foundation of the world."

Equality with God is not the exclusive heritage of Jesus Christ. Instead of being a privilege confined to him alone, it is free as the air to every soul of man; free to the vilest sinner if he repent and believe the gospel; but the equality is of nature, not of attributes. The attributes of God were not inherent in Jesus Christ. Every power he possessed he received from the Father; and this we have already shown from the Scriptures. Christ said unto the Jews, "I can of myself do nothing"; and this in itself in sufficient.

This equality relates to holiness, without which, St Paul says, "no man shall see the Lord." It was the birthright of the first man Adam, and the birthright of "the second man, who is of heaven" —the man Christ Jesus, who did no sin, neither was guile found in his mouth.

Equality with God, equality of nature, purity of heart, righteousness, holiness, likeness to God, divinity, whatever the reader pleases to call it, was designed to be the birthright of every soul of

man; and, by the regenerating power of God, this birthright may be restored, and shall be restored to every soul that will confess and forsake sin, and believe on the Lord Jesus Christ.

It was Christ's holiness that made him on an equality with God, whose nature is holy; and as the regenerated are partakers with Christ—partakers of God's holiness—they also become on an equality with the Father: they become "partakers of the divine nature, having escaped the corruption that is in the world by lust." In the figurative language of the Old Testament this equality was the crown of fine gold which the Most High set on the head of his Son Jesus: it was the diadem Christ wore upon earth—the crown of righteousness which both he and his brethren shall wear in the realms of the blessed.

This, to us, is the solution of this intricate and much-vexed passage in St Paul's epistle to the Philippians, which we now leave with our readers to criticise and improve at their pleasure.

# LOVE AND GLORY

## LOVE AND GLORY

It is written in the fourth gospel, chap. xvii., "And now, O Father, glorify thou me with the glory which I had with thee before the world was"; and again in the same chapter, "For thou lovedst me before the foundation of the world."

These sayings, with many others of like import found in the fourth gospel, have been construed as though the Christ had conscious existence with the Father from all eternity; a construction we cannot admit, seeing that the man who was made Christ was begotten and born in Bethlehem. Hence the question is: In what way, or through what channel, did Jesus derive his knowledge that the Father loved him before the foundation of the world? Was his knowledge intuitive or acquired? Was it omniscient or derived? We say without hesitation that it was acquired.

Jesus was a prophet "mighty in word and deed"; and as all God's prophets spake as they were moved by the Holy Spirit, Jesus was not an exception. Apart, however, from this fact, he acquired knowledge of his Father's will and of his Father's love from the Scriptures of the prophets who preceded him.

In order to elucidate this point we refer to the Saviour's early days as recorded in Luke's gospel, where we find that "Jesus advanced in wisdom and stature, and in favour with God and men; becoming filled with wisdom; and the grace of God was upon him." Again, when he was twelve years old he was taken to Jerusalem, and was found in the temple, "sitting in the midst of the doctors, both hearing and asking them questions," which leads us to the conclusion that, like Timothy, he had read the Scriptures from his childhood; and having inherited from the Father a pure heart and a sound mind, he was all the more capable of understanding what he read. Doubtless, also, he had learned from his mother of his origin, viz., that God was his father; for why should this truth be kept hidden from him? Moreover, he had heard of the wise men from the East who came to

Jerusalem, saying, "Where is he that is born king of the Jews?" He had seen the gifts which they presented to him—gold, frankincense, and myrrh, of which he read in the prophets. He had read in Isaiah, "Behold, a virgin shall conceive and bear a son"; and again, "Unto us a child is born, unto us a son is given." He had read in Isaiah xi., "There shall come forth a shoot out of the stock of Jesse, and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah, and he shall be of quick understanding" (see margin in Isaiah).

This prophecy was written concerning the Son whom Jehovah was to "raise up from among the brethren," and indicates plainly that Jesus was endowed with the wisdom and understanding he displayed, just in the way that God's workmen of old were endowed when making the tabernacle in the wilderness. Hence we read in the book of Exodus, chap. xxxv., that wisdom and understanding were given to Bezalel the son of Uri. "Moses said unto the children of Israel, See, Jehovah hath called by name Bezalel the son of

Uri, and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, . . . and he hath put in his heart that he may teach."

Here we see clearly that the son of Uri and the Son of God were endowed by the same great Being with the gifts of wisdom and understanding; gifts which Jesus displayed in the temple and throughout his ministry. So that it is simply impossible that Jesus, being endowed with these qualifications, could be a student of the Scriptures, and not perceive that these prophecies were concerning himself.

From his earliest days Jesus read the sure word of prophecy, which led him to believe that he was in very deed the seed of the woman—the prophet spoken of in Deuteronomy; for without faith it would have been impossible for him to please God. Hence it is written in Hebrews, chap. ii., that Jesus was faithful to him that appointed him, as also was Moses, in all God's house. Thus through the sayings of the prophets, and not by intuition, he was made acquainted with the things concerning himself—the things he was to do and to suffer, and be raised from the dead. Jesus

read in Isaiah, chap. xvii., "Behold my servant whom I uphold, my chosen in whom my soul delighteth. I have put my spirit upon him." Jesus read in Psalm xviii. and in Psalm xxii. that Jehovah delighted in him, the prophet declaring, "Great deliverance giveth he to his king; and showeth loving kindness to his anointed." These sayings revealed the love which the Father had for him before the foundation of the world; they revealed to him thoughts that were in God's heart concerning the Son whom he purposed to be a propitiation for sin.

All this is in conformity with Christ's own words to his disciples: "O foolish men, and slow of heart to believe in all the prophets hath spoken. Behoved it not the Christ to have suffered these things and to enter into his glory?" And again, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and the prophets, and the Psalms concerning me."

Here we see the source of the knowledge Christ had of his Father's will concerning redemption, and concerning himself as Redeemer and Saviour of mankind; and yet men have fancied,

and have written their fancies for our learning, that the Father and the Son entered into a covenant concerning redemption long before the world was, and that in due time the Son was sent down from the skies to be incarnated and accomplish the work which the Father gave him to do. But such interpretation is mythological, and should be treated accordingly. Christ's work was foretold before he was begotten or born, it was written for his learning in the Scriptures of the prophets which he read in the synagogue every Sabbath day. Hence he read in Isaiah of the chosen One in whom the Father delighted, and knowing that he himself was the chosen, he uttered these memorable words : "Thou lovedst me before the foundation of the world."

When Christ uttered this saying he was not ignorant of God's foreknowledge, nor was he ignorant of the fact that God sees things that are not as though they were. Having been imbued with wisdom and understanding from his childhood, he must have read of these things and understood them. His knowledge of the prophetical Scriptures gave him to understand that it was through foreknowledge of his obedience that

the Father loved him, so that in making this statement he was within the limits of the knowledge he acquired from the prophets concerning things that were in the Father's mind and heart.

St Peter in his first epistle says that Christ was foreknown before the foundation of the world; and St John in the Apocalypse speaks of "the lamb slain from the foundation of the world"; while Jesus says that the Father loved him before the foundation of the world.

How then are we to reconcile these sayings, which seem to differ so widely in their relation to the Christ? Only by regarding them in the light of God's purposes concerning things future. All things purposed in the beginning were foreknown, and being foreknown were foretold by the great Being who sees things that are not as though they were; and as Christ was promised in the beginning, he also was foreknown, and by virtue of the promise was slain in the immutable purpose of God, "slain from the foundation of the world."

Now, the common belief that Christ had personal conscious existence before the foundation of the world can never be made to agree with St Peter's statement that Christ was foreknown before

the foundation of the world. Either one or the other must be abandoned, if Christian doctrine is to be accepted by reasoning, sensible, people in this enlightened age. A man cannot accept opposing theories concerning Christ's existence and be logically consistent. He may hold to the creeds of the churches and ignore St Peter's doctrine, but he cannot hold both without discrediting his own reasoning power. He may say that the thing is a mystery, but the mystery is of his own making, in accepting two theories which cannot be made to agree.

When St Peter wrote his first epistle general he proclaimed to mankind this great truth, viz.— "Christ was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who believe in God, who raised him from the dead, and gave him glory, so that your faith and hope might be in God."

This statement about Christ being foreknown is ignored in the creeds of the churches; but it cannot be ignored without discrediting St Peter's teaching on the day of Pentecost. Moreover, by this man's mouth God made choice that the Gentiles should hear the word of the Gospel

and believe (Acts xv. 7), which gives distinctive authority to his teaching in the Acts, and in his epistles.

Here we turn to another of Christ's sayings, as it is written in St John's gospel, chap. xvii. 5: "Father, glorify thou me with the glory which I had with thee before the world was," which saying seems to confirm the common belief that Christ at that remote period had glory in conjunction with the Father, and therefore was eternal and almighty. Hence a great hymnist of the past century says:—

"He laid his glory by,
He wrapped him in our clay.
Unmarked by human eye
The latent Godhead lay:
Our God contracted to a span,
Incomprehensibly made man";

by which he would have us understand that Jesus of Nazareth, whom God anointed at Jordan, was "God contracted to a span." But this teaching is not in harmony with the Scriptures of truth. It is out of harmony, not only with St Paul in the revised version, but with the knowledge and common sense of our time.

St Paul laid a foundation, and another buildeth

thereon ; but each man should take heed what he buildeth. This poet had the sure foundation, and no doubt he built "gold and silver and precious stones" ; but here we have the "wood, hay, and stubble" in his hymns—stubble that will not stand the fire of the truth of God's word ; nor will the statement embodied in another of his hymns, that—

> "Being's source begins to be,
> And God himself is born."

Such assertions are simply the outcome of a heated imagination, led on by religious enthusiasm, to the detriment of the truth of the gospel.

It is in consequence of the use of such hymns in worship that Christendom is wedded to the belief that Christ came down from the skies to be incarnated, and that Christ is the Supreme Being in disguise, although the Scriptures give us to understand that Jesus was made Christ at Jordan, and was sent into the world from Jordan ; while he himself says that all authority was given unto him, which authority is in the moral kingdom.

The general teaching of Christ's deity, which has been fostered by poets in their hymns, can

never coincide with the teaching of Christ and his apostles as recorded in the revised version of the Scriptures, in which it is clearly stated that redemption was effected, not by a Being sent down from the skies, but by a man begotten by the Most High, a man who was crucified, dead, and buried, a man whom God raised from the dead, and gave him glory.

It is written in St John's gospel that "Isaiah saw his glory, and he spake of him," which leads to the question, Was the prophet's view prospective or retrospective? Was the prophet looking back or looking forward when he saw Christ's glory? Undoubtedly he was looking forward. He saw the glory which awaited the Redeemer of mankind. Prophets never spake of things past, and Isaiah was not an exception. Isaiah saw the glory that was to be awarded to the Christ on the accomplishment of the Father's work.

Christ says, "Search the scriptures, for these are they which testify of me." But they do not testify of God himself being born, nor of "God contracted to a span." They testify of a rational order of things, purposed before the foundation of the world. They testify of a Son, the last

Adam, raised up to redeem the first Adam and his seed from the curse of the broken law.

The key to the mystery of the Father's love for his unbegotten Son is the key that unlocks the mystery of this glory. God's foreknowledge of events which he purposed is the key to these mysteries; so, the glory to be conferred on the Redeemer was foreknown and foretold through prophets, who spake as they were moved by the Holy Spirit.

As we have already said, Jesus had studied the Scriptures of the prophets, and amongst their sayings he found many prophecies concerning himself; and the fact that the prophets spake of the glory that should follow redemption, shows clearly that when Christ prayed the Father to glorify him, it was with the glory that should follow his death on the Cross, and not glory laid aside in the skies.

In St Peter's first epistle it is written that the prophets sought and searched diligently "what time or what manner of time the Spirit of Christ which was in them did point unto (the Spirit was given to Christ at Jordan), when it testified beforehand the sufferings of Christ and the glories that

should follow them"; by which it is evident that the glory did not exist before the world was, except only in the mind and purpose of God. Christ read the prophecy in the 21st Psalm, in which the glory that awaited him is depicted: "Thou settest a crown of fine gold on his head, . . . honour and majesty dost thou lay upon him, . . . for the king trusteth in Jehovah, and through the lovingkindness of the Most High he shall not be moved." He read in the 89th Psalm, "I will make him my first-born, the highest of the kings of the earth; . . . his seed will I make to endure for ever, and his throne as the days of heaven"; and in the 72nd Psalm, "He shall have dominion from sea to sea, and from the river unto the ends of the earth, . . . yea, all nations shall serve him; . . . his name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him happy."

This was indeed glory—glory in excelsis—incomparable glory; purposed before the world was and foretold through the prophets; the glory which Isaiah saw when he spake of him; the glory concerning which the prophets sought and

searched diligently, not knowing what manner of time the Spirit which was in them did signify when it spake of the sufferings of Christ and the glory that should follow them. This glory Christ prayed for, and was answered in that "God raised him from the dead and gave him glory."

# ST PAUL'S VISION OF THE GLORIFIED CHRIST

# ST PAUL'S VISION OF THE GLORIFIED CHRIST

Luke, the beloved physician, who wrote one of the gospels, was also the historian of the Acts of the Apostles, the events of which are recorded with a directness and simplicity that are strongly in contrast with the metaphorical and figurative sayings of St John's gospel. True to nature, St Luke has given us a graphic account of St Paul's speech to the rabble crowd of Jews who had dragged him out of the temple and were seeking his life. He tells how St Paul, in the course of his speech, recounted the vision he saw in the way to Damascus :—

"And it came to pass, as I made my journey unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying

unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."

This is a remarkable statement from one whom theologians and divines say is God, and to whom they apply all the names that belong to Jehovah the Supreme Being. It is needless to say that our Lord did not prevaricate when he uttered these words. He had said to the Jews, "Ye seek to kill me, a man that hath told you the truth." Moreover, Jesus lost his life through telling the truth; and we emphasise this fact in order to show its bearing on the statement he made to Saul, "I am Jesus of Nazareth, whom thou persecutest."

This declaration came direct from the mouth of the Son of God, after he had been glorified —after he had been raised from the dead and exalted to the right hand of the Majesty in the heavens. At the time he uttered these words he was in the highest position in which God could place him, so that whatever he was then he is now and ever shall be. There cannot be change in Christ's Being, seeing he is the same

yesterday, to-day, and for ever; and the statement from his own mouth is this: "I am Jesus of Nazareth, whom thou persecutest."

If he who appeared unto Saul in the way had been God, as he is now said to be—the second person in the Godhead—he would not have concealed his identity; rather would he have declared it; but the "Righteous One" did not say, "I am God," nor anything to that effect; his reply was distinct and emphatic: "I am Jesus of Nazareth, whom thou persecutest." With these words ringing in his ears, it would have been indeed marvellous if Saul had gone forth into the world to preach a gospel in which he would declare that "this Jesus whom they crucified" was very God of very God, the Almighty; but he did nothing of the kind, he preached "Christ crucified"—"Christ, the wisdom of God and the power of God." Jesus of Nazareth had been made Christ at Jordan by the anointing in the Spirit and in power; and as Saul was about to be sent "far hence unto the Gentiles," it was imperative that he should know the truth concerning the "Righteous One" for whom he was to be a witness —"a witness of the things which he had seen and

heard": and this was what he heard from the mouth of the Master himself: "I am Jesus of Nazareth, whom thou persecutest."

In truth, there could not be clearer or more direct evidence laid before the mind of man concerning Christ's personal identity; and this evidence St Paul accepted and proclaimed until he finished his course. Verily, St Paul was not a believer in "God in three persons, blessed Trinity," nor was he a believer in "our God contracted to a span, incomprehensibly made man."

To return to Saul's vision: "And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

In obedience to this command Saul went into Damascus; and he goes on to say: "One Ananias came unto me and said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard."

Here we have another great personage brought under notice—a Being as distinctly separate from

Jesus of Nazareth as an earthly father ever was from a son whom he had begotten ; and if reason and common sense be not brought to bear on this subject, we may as well cease to reason and leave things to drift as they may.

This message to Saul was from "the God of our fathers"—the God of Abraham, Isaac, and Jacob—the Being who spake unto Moses from out the fire on Mount Sinai—the Being who "at sundry times and in divers manners spake in time past unto the fathers in the prophets, and in these last days hath spoken unto us in a Son," whom Saul persecuted.

Here we have proof from the Scriptures that God, the Supreme Being, hath a mind and will of his own, without which, so far as our mind can conceive, there cannot be an intelligent, reasonable Being. Jesus also had a mind and will of his own —a mind and will distinct and separate from the Father, which all sensible men will admit ; consequently, these two intelligent Beings cannot be one, except in nature. A metaphysical theologian may transform two such Beings into one, and then write it in a creed, but a logician cannot accomplish such a feat. To all reasoning beings two and two

make four, and we cannot depart from this rule; and as there is one God, whom Jesus describes as "the only true God," whose existence is "from everlasting to everlasting," this fact alone precludes the possibility of "the Righteous One" being God in the New Testament sense of the word.

Christ's will was in harmony with the Father's will; and so also is the will of every man who has been transformed "into the image of the heavenly." Every true Christian's will moves in unison with God's will; he can say in his heart, "Not my will but thine be done": and of such was St Paul after he had seen the vision of Christ: but this did not constitute him God; nor did the harmony of will that existed between the Father and his "beloved Son" transform that "Righteous One" into the second person in the deity. God is one, Jesus Christ is one, St Paul is one, and so with every sentient Being. Every such Being is one and indivisible, and if called upon to suffer must suffer alone. Therefore, we affirm and maintain that two such Beings as God and his Son Jesus Christ, each of whom has a mind and will of his own, cannot be one except in the fertile imagination of man.

Moreover, while Jesus of Nazareth was to the front in this vision, Jehovah, God Almighty, "the only true God," was behind the scenes. Away out of sight of mortal eye was "the Invisible God"—"the God of our fathers," thinking, and planning, and willing, and appointing, even as of old, when he appointed a Son to be heir of all things—a Son to be begotten in the last age, and to be born of a virgin; a Son who, in the spiritual kingdom, was to take the place of the son who sinned.

Now, Jesus of Nazareth also appointed many things after he was made Lord and Christ and king and head of the Church. He had been anointed in the Spirit and in power; hence he exercised his authority in appointing whom he would. He appointed the seventy to go and preach the good news that "the kingdom of God was nigh, and to heal the sick." He appointed twelve of his disciples to be his apostles or ambassadors, "and gave them power and authority over all demons and all manner of diseases." Nevertheless, we should remember that he himself had been invested with the authority and power which he exercised. As we have repeatedly

reminded our readers, the power which Christ possessed was given unto him in conjunction with the Messiahship. As the elect servant whom "the Father consecrated and sent unto the world," he was invested with the authority becoming his office; and this authority he exercised in his official capacity in the kingdom in which he now reigns—a kingdom which is spiritual; and certainly it does not include the universe of God.

"Power belongeth unto God." St Paul, in his second epistle to the Corinthians, says that "Christ liveth by the power of God," which should for ever stop the mouths of theologians on this subject. "Power belongeth unto God," whose sway is over all creation. God "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." . . . "Lift up your eyes on high and see: who hath created these? that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking."

Now, while Christ appointed his own ambassadors, God Most High was the primary appointer. It was God "who appointed the

moon for seasons, and the sun knoweth his going down." It was God who appointed the ancient people and appointed the passover. It was God who "made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation." It was God who appointed unto men once to die, and after this the judgment. "God hath appointed a day in the which he will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Moreover, and blessed be his glorious name for ever, "God hath not appointed us unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ."

Jesus of Nazareth, having been made Lord and Christ, now rules in the Church of God, which he purchased with his blood; and being head over all things to the Church, the government is upon his shoulder, but not the government of the universe. God's authority has not been abrogated; his kingdom ruleth over all. "O Jehovah, God of hosts, who is a mighty one, like unto thee, O Jah? . . . The heavens are

thine, the earth also is thine: the world and the fulness thereof, thou hast founded them. The north and the south, thou hast created them: Tabor and Hermon rejoice in thy name. Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Righteousness and judgment are the foundation of his throne: mercy and truth go before his face: . . . and in his favour our horn shall be exalted. For our shield (the Righteous One) belongeth unto Jehovah, and our king (King Jesus) to the Holy One of Israel."

Christ's will is law in the Church, and God's will is law outside it; for while it is written in the 72nd Psalm, "He shall have dominion from sea to sea, and from the river unto the ends of the earth," this refers only to things moral and spiritual—to all things "pertaining to the kingdom," concerning which Christ spake before he was taken up. God the Supreme Being is Lord of Sabaoth—Lord of the armies of heaven. "Jehovah reigneth, let the people tremble; he sitteth upon the cherubim, let the earth be moved." God's government and authority are primary and universal: "He ruleth by his power for ever; his eyes behold the nations." St Paul heard the

voice of Jesus of Nazareth, the exalted Son of God ; but the voice of Jehovah is "hailstones and coals of fire" : "The voice of Jehovah is upon the waters : the God of glory thundereth" : "The voice of Jehovah is full of majesty. The voice of Jehovah cleaveth the flames of fire. The voice of Jehovah shaketh the wilderness. The voice of Jehovah maketh the hinds to calve, and strippeth the forests bare : and in his temple everything saith, GLORY. Jehovah sat as King at the flood ; yea, Jehovah sitteth as King for ever."

Jesus, the Christ, the anointed One, the Righteous One, is a man and not God : a man begotten by the Most High to redeem a disobedient son from the curse of the law, and save the man's offspring from destruction.

It is written in St Paul's second epistle to the Corinthians that "God was in Christ reconciling the world unto himself" ; and this text is quoted as proof that Jesus Christ is both God and man ; but the preceding verse sets the truth in its proper light, viz. : "All things are of God, who reconciled us to himself *through* Christ," which doctrine we affirm throughout these pages ; and yet Christendom declares that the Righteous One,

the Man who never sinned, is both God and man, which doctrine is not found in the Scriptures. As we have already said, men might as well affirm that the Viceroy of Ireland is the Sovereign of the British Empire, and that the Sovereign and the Viceroy are one. By the simple reversal of two words we can transform a horse chestnut into a chestnut horse ; and by the same legerdemain men change "Son of God" into "God the Son," while multitudes of Christians do not perceive any difference except in the sound.

St Paul did not believe in a Trinity in the Godhead ; nor did Jesus Christ, who spake of the Father as "the only true God." The doctrine of a Trinity came into vogue after St Paul had finished his course. He had kept the faith ; but in his day it was no part of the faith to believe that Jesus was God. It was after St Paul's time that crowned heads and mitred prelates made one God into three and three into one ; after which it might have been truthfully said, as the Israelites said of old concerning Moses, "These be thy Gods, O Christendom ! for as to 'the only true God,' we wot not what is become of him."

# "I AND THE FATHER ARE ONE"

## "I AND THE FATHER ARE ONE"

THERE is yet another text—"I and the Father are one"—to which we make brief reference, on account of its frequent use by believers in the deity of the Christ, and from which it is supposed there is not any appeal, as the statement seems to confirm the opinion that Jesus Christ is both God and man. Nevertheless, these words, when properly explained, are the easiest to understand of any of the doctrines of the Scriptures.

This saying—"I and the Father are one"—is found in St John x. 30; and the explanation is in the same gospel, chap. xvii. 22, in which Christ, in his prayer to the Father concerning his disciples, says, "The glory which thou hast given me I have given unto them; that they may be one, *even as we are one*," which oneness most certainly does not refer to deity, but to oneness in divine nature.

Thus, as the Son possesses the divine nature of the Father, so the adopted children, who are joint heirs with Christ, also possess the divine nature of the Father, whose nature is Love.

St Peter, in his second general epistle to the Church, says that God hath "granted unto us his precious and exceeding great promises, that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust." Thus the disciples become one with the Father, and one with his Son Jesus Christ, who says, "I and the Father are one"; signifying, that they are all one in the nature which is divine.

This oneness is the bond which unites each distinctive species in heaven and earth and hades; so, that when men are born of the Spirit—born from above—they become one in nature with the Father, and one with his Son Jesus, and one with each other; a bond which only sin can sever.

# "GOD WAS MANIFESTED IN THE FLESH"

## "GOD WAS MANIFESTED IN THE FLESH"

In the authorised version of St Paul's first epistle to Timothy it is written, "Great is the mystery of godliness, God was manifested in the flesh"—a statement which is generally construed as though Jesus Christ were himself God. But such construction is not in agreement with St Paul's statement that Jesus, the mediator between God and men, is "himself man."

In the revised version we find a rendering more in consonance with the uniform teaching of St Paul on this subject, viz., "He who was manifested in the flesh"; while there is a marginal reading which sheds clearer light on this saying of the apostle. The revisers say that the word "God" in place of "He who" rests on no sufficient ancient evidence, and that some ancient authorities read "which."

This word "which" makes the passage read thus: "Great is the mystery of Godliness (God-likeness) which was manifested in the flesh"—a rendering which is in harmony with the statement of the apostle that Jesus Christ was the image of the invisible God.

This word "Godliness" is an abbreviation of "Godlikeness"; and, as the first Adam was the likeness of God, so Jesus, the last Adam also was the likeness of God; or, as the apostle says, "the image of the invisible God." Therefore we must conclude that a likeness of God, and not God himself, was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

This likeness of God is the man Christ Jesus who revealed the Father's nature;—the Son, begotten by the power of the Most High, born of the Virgin, anointed in the Spirit and in power, crucified, dead and buried, raised from the dead, received up in glory, and made the highest of the kings of the earth.

St Paul calls this a great mystery; so it is; and we see mysteries all around us, concerning which

men take no heed whatever: we see mystery in the dewdrop and in the frost and the snow; we see mystery in the glinting of light, in the rainbow, in heat and cold, and in the blade of grass, of which there are not two alike in form on all the earth. The life of a newborn child is a mystery. In fact, the creation of the first man Adam, who was made without a woman, is as great a mystery as the conception of the holy child Jesus, who was begotten independent of a man. Then why cavil at the Virgin birth being contrary to nature, as though natural law were beyond the control of its Maker?

God raised up a son to people the earth, and the mode of the production of his body is a mystery; while the soul, which is projected from father to son in every generation, is a mystery which no man can fathom. We know that the soul exists, because we think, and reason, and judge, and understand, and will to do this or that as we choose; from which we conclude that, as man is of yesterday, there must be an infinite and eternal Being behind all, who can think, and reason, and know, and will, according to his good pleasure. Nevertheless, men in their

ignorance talk of the impossible ; but the impossible is not with God, who gave life to the seed of the woman, which was born to redeem, and declare the divine nature to an ignorant and rebellious world, ignorant of their own greatness—ignorant of the stock from which they sprang—ignorant of their relation to the Great Original Father—in fact, ignorant of their own ignorance ; people who see the works of God developing and growing around them—and call it nature. Verily there is a Being behind nature and greater than nature —greater than natural law ; "who doeth according to his will in the army of heaven and among the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ?"

St Paul says, "Great is the mystery of Godliness which was manifested in the flesh,"—and equally great is the mystery of the first man Adam, who also was a likeness of God in flesh, a manifestation of the divine nature, until he sinned and "came short of the glory of God."

# "IMMANUEL—GOD WITH US"

## "IMMANUEL—GOD WITH US"

In the first chapter of the gospel by St Matthew there is a quotation from Isaiah—"Behold, the virgin shall be with child, and shall bring forth a Son, and they shall call his name Immanuel; which is, being interpreted, God with us."

Now, the interpretation put upon this passage is both lame and halting, and its tendency is to lead many to believe that the child to be born was God incarnated in flesh; which is altogether contrary to the fact.

In the revised version of Isaiah's prophecies, chap. vii. 15, we find it written in the margin, "God is with us," by which rendering we are to understand that God is on our side; which changes the entire aspect of the passage.

This name, which was given in prophecy to the Christ, is intended to indicate that God is not against us, but for us.

Justly, he might have been against us on

account of our transgressions; but, instead of abandoning us to destruction, he in his great mercy is ever helping us in our conflict with the powers of darkness, and in our struggles with temptation, helping us by his Spirit and encouraging us by his promises; thus God is with us and for us, and the name was given to his Son Jesus, to indicate that he is with us and for us.

God shows us that he is on our side, by raising up a Son to redeem us; hence St Paul says, "If God be for us, who can be against us?" Moreover, his desire is that we should "come off more than conquerors, through him that loved us, and gave himself up for us."

This interpretation is in consonance with Christ's own teaching and with the teaching of both prophets and apostles. God has been with us and for us from "the beginning." God has been on our side since the day that his first son sinned, when he promised redemption by the seed of the woman, which is Christ. This interpretation is in agreement with Isaiah's prophecy concerning the Elect Servant upon whom God was to put his Spirit, in order that he might redeem the first man Adam and his seed, and reveal the

divine nature of the Father, whom Jesus declares is "the only true God."

Moreover, if Jesus were God, in the sense in which this text is now understood by the people, why give him the Spirit without measure? Why give him power to work miracles? Why make him Lord and Christ at Jordan? Why tell him he was the beloved Son? Why raise him from the dead and give him glory?

Such gifts from the first person in the Godhead to the second person in the Godhead are not intelligible to reasonable Beings; but gifts to a Son, raised up to redeem a derelict brother, are understandable and feasible.

Jesus as a Son by the power of the Almighty is reasonable; Jesus as "mediator between God and men," is intelligible; but Jesus, "himself man," as both God and man is unthinkable. Adam and Jesus as brothers we can understand, but Adam's kinsman as God incarnated in flesh is beyond comprehension.

The first Adam being the sinner, and the last Adam the Redeemer, the plan of redemption is equable. Redemption by a kinsman is according to Levitical law, and therefore tenable. Such redemption is satisfying to the mind and conscience; it

appeals to the heart's affections; it confirms the truth of the gospel, and stands as a monument of the wisdom and goodness of the Creator, who calls man to repentance and faith in our Lord Jesus Christ.

Here we pause. Our subject is fascinating and inexhaustible. We began our work on the inductive method, which is all-conclusive, and we end exactly on the same lines. By this method the juror finds the accused guilty or not guilty. So, in the exercise of the same principle, we find, by events stated in the revised version of the Scriptures, and the attendant circumstances, that Adam and Jesus were kinsmen; being sons of one Father, they were brothers, and the teachers of theology cannot get away from this fact. Like men of old, they may close their eyes and ignore the truth, but they cannot get rid of the facts laid before our readers in these pages, nor from the conclusions to which they lead.

Thirty years ago Robertson Smith contended against the Calvinistic teaching of the Free Church of Scotland, and for so doing was voted out of the Kirk of his fathers, which Kirk, having come to the knowledge of the truth, is now itself suffering for teaching the doctrine it once sought to destroy.

Here we see that wise men change their opinions, but fools never. All men should accept truth when they find it, no matter what form of doctrine they may have been taught in their youth, for truth only can make men free.

The self-denying, godly men of the past held doctrines which in reality had no place in the Scriptures—doctrines which the present generation have cast out as untenable. Nevertheless, the truth still needs winnowing, in order that the chaff may be separated from the wheat.

Truth is light to the mind that is open to receive it,—the light "that shineth more and more unto the perfect day." This light can be found only where we ourselves found it, viz. in the revised version of the Scriptures, where it is written, "The opening of thy words giveth light, it giveth understanding unto the simple."

"But what is truth? 'Twas Pilate's question, put
To Truth itself, that deigned him no reply.
And wherefore? Will not God impart his light
To them that ask it? Freely,—'tis his joy,
His glory, and his nature, to impart:
But, to the proud, uncandid, insincere,
Or negligent inquirer, not a spark."

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